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OUR COVER PAGE. The picture "Ploven" (the Danish word meaning "the plow"), by Dodson, is recommended for use in the worship service for the June program on "Across the Nation With Our Rural Workers." This is a beautiful but little known picture. A sepia print of it was brought from Denmark some years ago. In the picture the older man is showing the young boy how to plow a straight furrow, but its meaning is really deeper: it is that of directing the youth through life. The boy, with his hands on the plow, is seeing far off into the future. It is said that the plow boy later became a very famous minister in Denmark. (*See page 68, "A Good Earth," the program booklet for 1943, how you may order these pictures in quantity should you desire them for your June meeting. Do not order from Literature Headquarters.*)

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York City. The address of the Assistant Editor is 420 Plum Street, Cincinnati, Ohio.

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Miss Katharine Johnson, **former teacher Hiroshima Girls' School, Hiroshima, Japan. At present dean of women, Wesleyan College, Macon, Georgia.**

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Miss Sallie Lou MacKinnon, **executive secretary, for China, Central and South Africa, Foreign Department.**

Ask Yourself

1. **"I shall be a Christian underneath it all."**
2. **Who is Lois Hwang, Edith De'Lima, Michi Kawai?**
3. **What is the Woman's Division doing to meet the needs of defense areas?**
4. **Number of conferences with increase in funds.**
5. **Tell how the Woman's Society continues in China.**
6. **Pending legislation that should interest every Methodist woman.**
7. **Many officers and leaders do not yet see the total picture.**
8. **What is a special missionary project**
9. **Locate Stanley Girls' High School, Pfeiffer Junior College, Scarritt College.**
10. **To become acquainted with Christian leaders of other lands.**

The Methodist Woman

Gifts of Oriental Christians*

When the Roman centurion revealed faith, Jesus saw men coming from the north and south, from the east and west, into the kingdom of God; that one Roman was the pledge of many. From the one we can infer the multitude.

From that day to this we know the story of their coming. It has been a story of martyrdom, persecution, and triumph.

However, it is within our own generation that we have discovered the power of the Christian church universal. Today we closely associate ourselves in equal fellowship with Christians throughout the world. No longer do we think of ourselves as a "sending church" alone, for we are on the "receiving end" as we witness across the world again today fresh triumphs of the gospel and these, in turn, inspire us to carry forward our task with fresh courage and optimism.

To understand what has taken place we need to realize that even as late as 1910, when the World Missionary Conference was held at Edinburgh, the younger churches of the East were not represented as such. At the Jerusalem meeting of the International Missionary Council, in 1928, nearly half the delegates came as representatives of those younger churches. At the Tambaram (Madras, India) meeting of the International Missionary Council, in 1938, fully one half of the delegates were representatives of the younger churches of all lands, for this was a gathering of Christians from sixty-nine different countries or territories.

We are going to get better acquainted with these Christian leaders of other lands. In July, we look forward to the study of Christian leaders in the Orient. This study comes at a time when Christians of these lands are bearing almost impossible burdens. Some are undergoing persecution and suffering. Never has there been a time when the world was so rent by international misunderstandings, bitterness, and strife. When in the life of men now living was the very atmosphere across the world so surcharged with suspicion, fear, and uncertainty?

Yet, when the editor gets a little pessimistic, nothing helps quite so much as the realization of the loyalty of these Christian men and women around the world.

Times were difficult for a Christian leader in Korea. Persecution was rife, but at such a time, she said, "They may put a Shinto robe on me, but I want you to know that I shall be a Christian underneath it all," and later she sold her home that the work might continue.

A Japanese Christian woman set out to raise an endowment for the maintenance of a Christian institution in her hand. Her country was at war. The task would not be easy. She was frail, but she challenged the Christian women of Japan with her earnestness. "We must accomplish this," she said, "even if we have to sell our kimonos."

The Christian Church of China has recently been represented in our country in the person of Madame Chiang Kai-shek. As she views the utter destruction of her country, she is still able to say, "We must not hate." No wonder the Christian Church in China is growing when so fine an example is set by the first lady of China.

Mrs. Prem Nath Dass, president of Isabella Thoburn College, of India, is typical of the Christian women of India who are rapidly taking places of leadership in the Christian Church of India.

Immediate situations everywhere are forcing nationals into places of leadership for which they are prepared but have been reluctant to accept. We rejoice today that the firm foundation of the Christian movement in the Orient is laid in the Christlike characters of its great leaders, both men and women. For a deeper understanding, that we may the better help bear one another's burdens, we are introducing to you in the following pages stories of some of these other leaders among The Methodist Church in the Orient. These represent not only themselves but thousands of their comrades at this time.

The story of the gifts of the Christians of these countries is only beginning. Scholars can write of the difference which it made in the understanding of the gospel when the Romans and Greeks and Anglo-Saxons brought their heritage to the feet of Christ. But who can yet tell what will be given by the church in India, Japan, China, Korea

*Supplementary material, July program.

Willing To Spend and Be Spent*

By Jane D. Jones

Her mother had sent her on an errand to the village street, but the sound of children's voices shouting their lessons had lured Lois to the open door of the parsonage. She, who had so long wanted to study, wistfully watched these more fortunate girls. At last, ambition stirring in her heart, gave her the courage to approach the teacher, wife of the Methodist minister, who, while she kept a watchful ear and eye on the students, was also doing the family washing in the open court, or Heaven's Well.

Through the years courage and ambition have been the driving forces in the life of Lois Hwang, of China. They sent her to the village church school against her father's orders; to the faraway (six miles) boarding school against her mother's wishes. They made it possible for her to overcome almost insurmountable obstacles until, at last, the first girl in her village to have such an education, the long-coveted high-school diploma was hers. But these very traits which had spurred her on had many times been her undoing, and, used as the tool of less brave schoolmates, she became what today would be known as a "problem child"! After a year of teaching she entered Hwa Nan College, and four years later had scaled another round in the ladder toward her goal. An acknowledged leader among her schoolmates, her teachers still found it difficult to direct her talents and energy into what they felt were the proper channels. It was not until after several years as director of the primary schools in the Futsing area that her ambition became completely God-guided and her life really began to count for him. During these years she found time for private study and was ordained a local elder in The Methodist Church, the first Chinese woman to have completed this course of study in English. After five years of service the way opened for study in America, and two years were spent in Boston University, where she received her M.A. degree.

While in charge of the primary schools she always found time for evangelism. Now, as an evangelistic worker, she is still an educationalist. But the teaching is now among women who, when younger, had no opportunity to attend school. To most people these women would seem most unpromising, for they are the wives of unlettered farmers, their lives filled with hard work in the fields as well as caring for large families which always seem to include a small baby.

And no matter how much ambition such a woman may have, the road to learning is a hard one, and both teacher and student must have infinite patience and faith that the seemingly impossible can be accomplished. But throughout these districts little groups of women, whose lives are so colorless and filled with the never-ending tasks of a farm home, live for a few weeks in a new world and have their minds opened to truth and beauty of which they had never dreamed. They learn something about sanitation and hygiene, in practice as well as theory; of the care of children; and, best of all, they find a friend who listens with sympathy and understanding as they pour out their stories of hardship and sorrow. They are given a glimpse of how worth while their lives can be when controlled by the Master. To follow Christ and his teachings begins to have a new meaning and new power comes into their lives. And filled with courage and faith these women will go out into neighboring villages to touch other lives.

The whole Christian community, men as well as women, learn to play together, to sing the songs of the church, to have a new reverence for the house in which they worship, and a new understanding of what giving to the Lord means. In many of these churches Lois has helped the pastor not only inaugurate the Sunday-morning offering, but also the new system of quarterly collections which is proving a vital factor in bringing about self-support.

It is such women as Lois Hwang, willing to spend and be spent in service for her Master, who are vital factors in the making of a new China. It is into the hands of such disciples that the future of the church can be safely entrusted, and with such loyal workers we can rest assured that the cause which they espouse will surely triumph.

*Supplementary material, July program.

Prayer Suggestions

JUNE—Pray that rural church workers may be encouraged and that their work among uprooted peoples, miners, minority groups, and others may result in their laying firm foundations for the building of Christian communities.

Pray that church women in rural areas, despite their inability to hold frequent meetings, may continue their support of the program of the Woman's Society of Christian Service through an intelligent understanding of its undertakings and through undergirding it with prayer and gifts.

JULY—Pray that renewed courage and strength may be given all Christian leaders in the Orient.

Edith De'Lima*

By Margaret Morgan

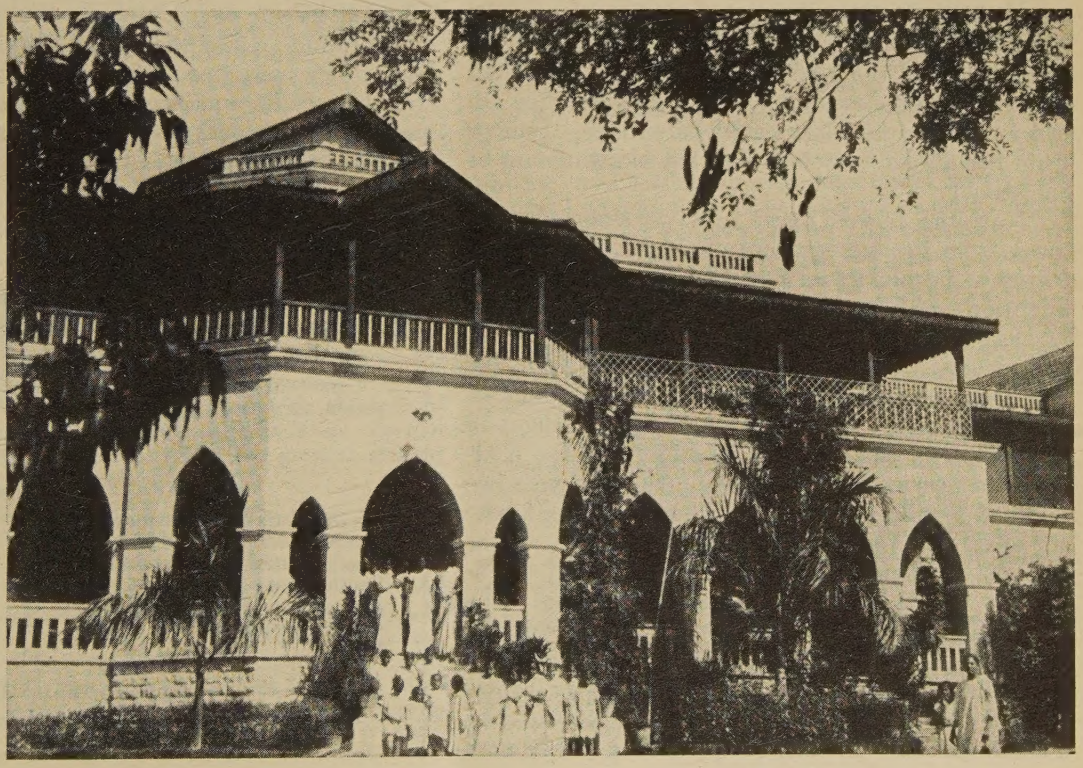
EDITH DE'LIMA was only five or six years old, and an orphan, when she came to Stanley Girls' High School, Hyderabad, India. When I first met her, in December, 1910, she was a shy, retiring, high-school girl. My search for a picture of her as she looked then has been fruitless, but in group pictures only the peep of her hair ribbon from behind another girl's head, or the edge of her dress in the background of the group, could be seen. Because of her modest nature it was hard to know for how much of the mischief or the work she was really responsible.

But Edith had a keen sense of duty and was so dependable that when she was put in charge of a piece of work there was no further need to think about it, for it was sure to be done. Because of delicate health she was given the outdoor task of keeping the school compound (yard) clean. She usually had a band of little girls as her helpers, and so keen did she become in keeping things clean that she formed a habit which has gone with her all her life. One day we were climbing a stairway to one of the educational offices on school business. This stairway overlooked the roofs of other buildings which were littered with papers and other refuse thrown from the windows above. Edith was disgusted to see such carelessness. She would have liked to order the idle peons sitting in front of the office doors to take brooms and sweep the rubbish from roofs and remove refuse from the compound surrounding the educational buildings.

After finishing high school at Stanley School, in Hyderabad, Edith taught for a number of years. Later, an opportunity came for her to attend the Woman's Christian College in Madras, where she distinguished herself both in scholarship and in leadership. When she finished her work there, in April, 1925, and received her B.A. degree, they appreciated her so much that they wanted to keep her, but she returned to her school in Hyderabad to take charge of the Middle School Department with a staff of seven teachers and 150 pupils.

After another period of teaching at Stanley School, the opportunity came for study in America, through the help of the McDowell Scholarship. She received her Master's Degree in Education at Mt.

*Supplementary material, July program.



Stanley Girls' High School is representative of the best we are doing in high-school education in India. Graduates of the school are wielding untold influence among the people of this great country

Holyoke, Massachusetts, and took a summer term at Columbia Teachers' College, in New York, in 1930. On her return from America she became vice-principal of Stanley Girls' High School. She was offered a position on the staff of the Woman's Christian College, but she stayed by her school in Hyderabad and is now the honored principal of Stanley Girls' High School, where she has served most efficiently up to the present time.

Though she has been more than busy with all the details of a school of 700 girls, including a boarding department of about 150 girls, she has always kept in close contact with the girls by teaching at least one or two classes in English. As a teacher she was strict with her pupils, always holding them to their best. She had a keen sense of humor and a droll wit that was often the cause of peals of spontaneous laughter in her classrooms, and smiles often passed from teacher to students in adjoining classrooms. I am sure they always wished, as I did, that they might know the witty remark back of the laughter. Miss De'Lima spared no pains in her work as a teacher, often sitting far into the night correcting English notebooks. Afterward she would call the girls in, one by one, show them their errors, and, after careful explanation, ask them to rewrite their work and make the necessary corrections. The result was seen in the high standard of English in the school.

In addition to teaching and administration work, Miss De'Lima also found time for social service in the bazaars of Hyderabad and Secunderabad, and in the surrounding villages. I shall let Miss De'Lima describe the work which they are carrying on now in Stanley School village. I quote from her annual newsletter to the old students of the school:

"Now the bus is ready and we shall slip out away from the hue and cry of the city to Stanley Puram—the nickname given to the village of our adoption—Ballapuram by name. For some time we have been gravely concerned that our girls, whose only contacts are with city life, shall not lose sight of the crying needs of the millions of our village folk. It is easy for us to get caught in the glamor of the city and be blinded to the challenge of service in the village. So this year we adopted a village. It already had a resident pastor to care for the spiritual and moral needs, and as a school we were primarily concerned about the illiteracy, health, and cleanliness of the village. The first thing that you will notice as we arrive is the simple house, different from the others, chiefly because it has a few windows and is neatly whitewashed and has a small verandah, and, to the side, a small garden. In this, the promising young man we have hired as a teacher, lives and conducts his school daily. He has about twenty-five children in the school, of all castes. His salary is raised by monthly subscriptions from the staff and students of Stanley School.

"Every Saturday, Miss Kriz, together with our school nurse and about fifteen girls, goes out in the school bus for dispensary and social-service work. They take with them a five-gallon tin of water (water is very scarce and there is very little, especially for the outcastes) and a case of medicines, brooms, combs, and oil. Simple medical treatment is given by Nurse and Miss Kirz, while the girls sweep, comb heads, clean and oil them, and teach the children games and songs. The last thing you will see as dusk falls, and as we climb back into the bus, tired but happy, is a sea of faces, shouting their thanks and reminding us to come back next week."

Miss De'Lima is a great leader and has a strong national feeling for her country. She sympathizes keenly with her people in their effort to gain independence. As we walked through the shops in Hyderabad and saw the signs displayed on the goods from other countries, "Made in England," "Made in the U. S. A.," "Made in Japan," I have heard her say, "When will we see the sign, 'Made in India?' "

It has been a great joy to work with Edith De'Lima as she grew into the splendid, noble woman she is today, honored and respected by the students who have passed through the school and surrounded by an ever-widening circle of friends in and around Hyderabad and throughout India. Her ability has been recognized throughout our church in India and in government circles, and she has been a member of many of our important committees and councils.

(*See page 28, Quarterly Report of Treasurer.*)

Total increase from Conferences for the first quarter, 1943, as compared with the first quarter, 1942—$55,401.56.

Conferences showing an increase for the same period, as follows:

	Total No. of Conferences	Increase
North Central Jurisdiction	21	16
Northeastern Jurisdiction	21	10
South Central Jurisdiction	19	17
Southeastern Jurisdiction	17	14
Western Jurisdiction	10	7
Central Jurisdiction	19	10
Hawaii	1	1
	Total — Total	—
	Conferences 108 Increase	75

Mrs. Ina Davis Fulton, *Treasurer.*

A Great Woman-Leader of Japan*

By Katharine Johnson

IN THE spring of 1923 I was very busy adjusting myself to the dullness and the romance of missionary life in Japan. Each day brought its little excitements and anticipations that lightened the routine of a heavy teaching program. One day Miss Gaines said at the breakfast table, "Miss Kawai will be here today." Just what Miss Kawai's coming was to mean to me I did not know that morning. That night at dinner I met this little Japanese woman for the first time. During the next fifteen years I saw her often and came to know her. I saw her last in New York, N. Y., in the summer of 1941. She had come to the United States as the only woman among eleven representatives sent by the Christian churches of Japan to confer with our own Christian leaders in a last desperate effort to save us from this war. I was proud to meet her there because I believe that she stands today as the greatest woman leader of Japan. I shall always feel that I was privileged in having known her.

Miss Kawai was born in the province of Ise in the shadow of the great Ise Shrines. There had been forty generations of Shinto priests in her family. When she was twelve her father moved to the northern island, Hokkaido, where he soon became a Christian and was baptized with his whole family. Michi was sent to a mission school where she began her study of the English language in which she lectures and writes today, and where she made her first contacts with Americans. After graduation she won a Bryn Mawr scholarship. From her four years in that institution many friendships still remain. Upon her return to Japan she spent several years teaching English in one of the leading colleges of Tokyo and then accepted the position of general secretary of the Japanese Young Woman's Christian Association. She gave twenty years of outstanding service to the young women of Japan through this organization.

During these years she became internationally known as a speaker, a writer, and a leader of youth. She traveled widely over America and Europe, speaking to student groups. As a result of visits to Denmark, she became interested in the Danish system of education for women. She studied the system carefully and finally resigned from her position with the Young Woman's Christian Association in order to carry out a dream which she had held in her heart for many years. She established, in 1929, the Keisen (Foundation of Blessing) School for Girls. The school was started singlehanded in the heart of Tokyo with only ten girls as students. In 1931 she was able, with the help of friends, to move the school to the suburbs of the city and to erect buildings in which to house the growing student body and an expanding curriculum.

Her aims in this educational project were broad but definite. She believed that Christian education in Japan should not be left completely in the hands of mission organizations. Her first aim, therefore, was to emphasize an all-round Christian education; Christian living was to be taught in every part of the daily school life. "Window cleaning," Miss Kawai says, "is a practical lesson on the meaning of the pure soul which sees God. Gardening is a good occasion for understanding his laws in nature. The training in

Japanese women preparing posters in a political campaign—"Don't sell, don't soil your vote"

discovering beauty in common objects, joy in manual labor, blessing in giving, and strength in loyal co-operation are a vital part of religious education." Another aim was international study and the development of world-minded women. So much stress was put upon international peace that the militarists have been in constant conflict with Miss Kawai during the last five or six years. Since last reports say that the school is still open, Miss Kawai has evidently continued to win these bouts with the military through her quick wit and her perseverance. The teaching of horticulture with a view to developing and reconditioning the land is another of her aims. The Danish plan of learning through actual experience is being followed. The school is also a community center with all kinds of social activities. There are public lectures, a library, a night school, seasonal schools for people in rural districts and preparation classes for emigrants to Manchuria and South America.

Miss Kawai is a charming person, full of life and eager to learn new things. She is an entertaining conversationalist and a delightful guest. Her intense interest in rural Japan grows out of her firm belief in a practical Christianity. Her interest in other nations, her internationalism grows out of her own Christian experience that all men are brothers.

When this war is over and reconstruction begins we shall find a starting point in the building that Miss Kawai has done in Japan. She must be all but overwhelmed with the deeepness and the blackness of the waters which are rushing over her, but, if any stones at all are left to build upon, one of them will be Michi Kawai.

*Supplementary material, July program.

Sister Simplicia of the Philippines*

By Mary A. Evans

Teachers at an Inter-District Institute

WHAT her family name was I do not know. She was always called Sister Simplicia in her home church of Bagumbayan, and at the institutes and conferences everywhere on Manila District she was known as Sister Simplicia. Among the memories of my earliest years as a missionary in the Philippines are the Bible institutes which this very active Christian woman loved to attend.

My first sight of Sister Simplicia was at an institute in Tatay, Rizal, where as a new member of the missionary group I was assigned to help with the teaching. Classes were already organized and arranged in different corners of the small one-room chapel. My small group was seated near the doorway. It was very evident that someone's arrival was anticipated.

The expected event soon happened. A *carramata,* crowded to capacity, in a whirl of dust and flying pebbles, was brought to an abrupt stand before the church. The dash up the roadway was quite in contrast to the slow and careful manner in which a short, stout woman backed her way down from the high, two-wheeled cart and waited beside the driver until her six companions, with much less grace of movement and some dropping of bundles, had clambered to the ground. Sister Simplicia had arrived.

Sister Simplicia was very comfortable-looking. Her hair was white. This was unusual. Among Filipino women very few have hair as soft and white as hers. It was drawn back from her round and genial face into a soft knot, the end twisted around several times and pulled through the knot kept it in place without a pin. After a smile here and there, and a few spoken greetings, she directed her group of six to the different classes where she thought they should be, and then seated herself on a bench in the class of her own choice. Now that Sister Simplicia was in, the institute could begin.

She liked all of the missionaries but Miss Crabtree was her favorite. She was young, to be sure—many years younger than Sister Simplicia—but she was short and stout and genial also. Besides, Miss Crabtree had a good voice and led the singing at the institutes and conducted the class in hymn-singing. Sister Simplicia could sing and her favorite hour of the day was the hymn-singing class. She had her own hymnbook which she brought wrapped up with her Bible in a soft black handkerchief.

Sister Simplicia was welcomed and enjoyed in the churches where she visited, but it was in her home church at Bagumbayan that her life counted most. She was always ready to be the companion of the deaconess to the cottage prayer meetings or lead a group to the revival services in near-by *barrios.* Her voice was often heard in testimony to the joy that had come to her because she had accepted Christ as her Saviour. Her sincerity helped others to find the "Way of Life."

She did not think of herself as a Christian leader, nevertheless, she was an accepted leader in the church. Unschooled, her opportunities for education limited to the Bible classes taught by the deaconess or pastor, and the occasional Bible Institute organized by the missionaries, Sister Simplicia was a most remarkable Christian leader.

*Supplementary material, July program.

Ruth—*A Meditation*

By Hannah Pennock Miller

THE story of the Book of Ruth, in brief, is as follows: A migrant mother-in-law, Naomi, having lost her husband and two sons in Moab, decides to return to her native land, Bethlehem. Her daughters-in-law, Orpah and Ruth, accompany her part way and she urges them to return to their native land and people for their future happiness. Orpah leaves her but Ruth goes on, desirous of making Naomi's land her land, Naomi's people her people, and Naomi's God her God.

The two women, Naomi and Ruth, found in Bethlehem happiness, friendship, and security. Ruth found also marriage, motherhood, and union with God, which resulted in her being ancestress of Jesus Christ of Bethlehem of Judea.

Being primarily a love story, let us look at Ruth, with the emphasis on love.

1. *Love for Naomi.* Naomi, the mother-in-law, and Ruth's fidelity and affection for her is a refreshing picture when we realize that the mother-in-law has long been the target for jibes and jokes and a popular subject for the cartoonist and wisecracker. To have Naomi leave Moab after the death of her husband and sons, and thus to dispose of a mother-in-law's presence might have been considered a great relief to some daughters-in-law, but not Ruth, in whose heart burned a warm glow for this old woman who had borne her first husband. So we see her following in the very footsteps of Naomi as they journey back to Bethlehem. So intense is this desire to follow her mother-in-law that the words she used to express herself, "wonderful words of love," are familiar to all and have been quoted by followers down the centuries: "Entreat me not to leave thee or to return from following after thee. For whither thou goest I will go and where thou lodgest I will lodge. Thy people shall be my people and thy God my God. Where thou diest I will die and there will I be buried. The Lord do so to me, and more also if aught but death part thee and me."

Willing to adopt Naomi's land and people and God because she has been inspired by a great love!

Not only does Ruth follow in her mother-in-law's footsteps back to Bethlehem, but as we read this beautiful old story we find her also following the advice of her mother-in-law, as Naomi becomes indeed the matchless matchmaker.

This unusual and beautiful love for a mother-in-law is further emphasized in the picture of Ruth following the gleaners, as she toils to support Naomi. Not for money did she follow Naomi, for we find her in Bethlehem assuming responsibility for the support of this bereft widow. Love expressed in service for the loved one is love indeed.

2. *Beloved by Boaz.* And now someone enters the picture and brings to this loving Ruth love of man for maid. Boaz, the kinsman of Naomi, was much impressed by this daughter-in-law from a foreign land. He noted the simple, sincere, and sympathetic care bestowed on this older woman and love for her burst into flame.

3. *Mother Love.* But there is still another side to love—the creative side. One must read between the lines as we come to this third caption, "Mother Love," for the Bible merely states, "She bore a son." Knowing Ruth's love for Naomi and Boaz, we know that the same protective, loyal expression of love was bestowed also upon the child, Obed.

4. *Love of Friends.* To love, to be loved, to create love, and through it all to so live that one's mother-in-law's friends—friends that Ruth also adopted as she did Naomi's land and people and God—could say, "Such a daughter-in-law is better to thee than seven sons." What a wonderful thing for a Hebrew woman to say!

No wonder the book of Ruth has been called the perfect love story, and Ruth, the woman, the fitting ancestress of the Messiah who was born and lived in Bethlehem of Judea.

And now let us look at the teaching in this gem love story. It can be summed up in one sentence: Love can solve all problems!

Death (when we meet Ruth she is a widow); *mother-in-law relationship; economic problems; religious worship* (in Moab there were other gods); *mixed marriages.* In the four chapters of Ruth we find all these conditions and yet we are not conscious of these conditions being problems, for love solved them all.

And how did love solve these problems? Ruth's name spells the clue:

Right relationships—to people and God.

Unfailing devotion. "Till death part thee and me."

True love: Naomi, Boaz, Obed, Friends, God.

Helpfulness. Honest toil and service of womanhood for others is blessed by God.

We might all as women ask ourselves, "Where are you gleaning?" Someone recently made the remark, "We may have improved on Ruth's sickle but not on Ruth."

Dear Defense

By Miriam V. Ristine

In his *Reflections on the Revolution in France,* Edmund Burke criticizes that revolution in most adverse terms. He must have been so close to its horrors that he could not see any of the benefits that were to grow out of that bloody struggle. In one sentence he says: "The unbought grace of life, the cheap defense of nations, the nurse of manly sentiment and heroic enterprise is gone." These are strong words, not altogether borne out by later history. I am quoting them, however, not to dispute Mr. Burke, but because of that one ironic phrase, "the cheap defense of nations." Ironic, that is, from the point of view of 1943. Cheap is the last adjective in the world to describe our present national defense. It is terribly, terribly dear in the spending of material and human wealth, in its disruption of family and community life. Nothing but the present threat to national life could justify it.

Most of us are familiar with the uprooting of whole sections of our people, and their settlement in communities near camps and industrial plants. Many of us live in such communities, and have come to realize the opportunities offered to the church for service and fellowship with these people. It is a different service in many ways from what we have given in the past. It is not a question of finding jobs or of giving relief. These families are employed, and for the most part receiving good pay. In some cases it is a matter of helping to provide decent housing, to see that there are adequate schools, and that public health is safeguarded. But mostly it is the more difficult task of making them feel at home in our neighborhood, of breaking down prejudices against newcomers, of finding out where they went to church back home, and then to see that their own church welcomes them. These things take care and time and thought. They do not "come cheap." They are "dear."

In past numbers of this magazine and the World Outlook there have been articles by the women who have been especially appointed by the Division to organize our church women to meet these needs. They are doing a magnificent work. But there are only three of them—four by next September, we hope. What of the many places in our country where these women cannot reach? Is no one working at this thing besides this small number?

The answer is yes. Many of the deaconesses and missionaries on regular stations in our home-missionary fields have found the problems of their communities profoundly changed by these newcomers. It is to these regular workers in the midst of great new defense areas that we have turned for reports on what is being done outside of the Division's special project for such work.

In the South

From a large Southern ship-building area, a deaconess writes: "It is almost like dropping down into a perfectly strange and new type of work. I feel almost as unprepared for this task as if I had not had any experience. There is no building of any type out in this section that we may use as the beginning for a church or a community house. The district superintendent is trying desperately to get some lumber for just a temporary building. You really can't conceive of such a situation in a churched country like America. My work so far has been visiting in the Methodist homes in this area. I have been fortunate to have as a starter the cards of a census taken by a student last summer. We have started having cottage prayer meetings in the homes of people who are interested, and tomorrow afternoon we are meeting in one of the homes to organize a society of Christian service. We are also trying to find some homes where we may begin some story hours and Sunday-school classes with the children on Sunday afternoons. Sounds as if I might be off in some foreign land, doesn't it? I am quite sure they couldn't need it much worse than the people here. I feel so sorry for the ministers of the city. They haven't known what in the world to do. I am hoping and praying that I may be able to meet their expectations as well as meet the needs of the people here."

In the City

This from a large metropolitan area: "We now have in our day nursery a social worker for the Family Service Agency making a survey of needs, interviewing parents and making practical and helpful observations. This will be followed by more detailed plans to make our day nursery more effective during these strenuous days.

"We have always felt that our day nursery served a great need in the community. In normal times we took care of children from broken homes or from homes of very low incomes.

"Since the war the situation has changed somewhat. We still have a few children from broken homes or from homes where only one parent is working, but most of them are from homes where both parents are employed in some essential in-

dustry. This means that the need for day-nursery service is just as great, or greater, even though there is more money. Children of working parents must be cared for, and we are doing our best toward meeting this need in our own day nursery and also co-operating with the Metropolitan Bureau in this city-wide plan."

In the West

A deaconess in a Utah city finds that: "The changing population has done one thing to our Methodist Youth Fellowship. It is such a different group each Sunday night that introduction of the whole group is frequently necessary. This is because of the irregular hours at work. For awhile we almost lost our youth by trying to find times when all of them could get together for the social times. Now we announce the time, and take those that are free at that time and have a splendid group of youth.

"One of the greatest problems of the church is that with a congregation almost doubled we are having to get along with about half the leadership we have had in previous years. The cause, of course, is that in about 40 per cent of the families the women and all youth of the family out of high school are now wage earners and they do not have the time to give to the church that they did in the past. The same is true with the new families entering our neighborhood.

"There are an indefinite amount of individual problems brought to the worker. With the youth the questions range about the subject, 'Should I get married during wartime?' along with a great deal of suggestions that the young people learn to curb the spending of the vast amount of money they have and save some for the education that they have slighted in order to take a defense job. There are so many children whose parents work that are having to learn in a shiftless way to get along by themselves. With the adults, we find a great many problems of personality adjustments to be made as they separate from their families; as they find themselves in strange cities and among strange people; and as they find themselves lost to the values of life that they previously cherished."

In Communities

From a rural community that has grown in population from a few hundreds into the thousands: "Shifting population and changing shifts of work, and the time-old problem of wanting to keep the status quo.

"But we have a program of activities four nights a week, all the organized groups in the church, church-fellowship suppers, sings, movies, etc.

"This week we have started church-school rooms, installing gas heat, ... all that the government building program will allow.

"The money is here, the people are eager for a vital church life, and our resources in persons are unlimited. And it's my job to make this all come true!"

A deaconess in Virginia says: "I have taught a class in first aid, have qualified to teach home nursing, and am a nurse on call at a casualty station in case of air raids. Last winter I had a group of women doing Red Cross sewing, but have not taken this up this year. I have been giving a half day each week to assisting the Travelers' Aid Society at the USO (Saturday afternoons). This consists mainly in finding places for people to stay who have come into this area to visit their friends or relatives in the armed forces, and in friendly conversation or counseling as opportunity permits."

In Student Centers

Of quite a different sort is the report sent in by one of our workers on a college campus: "The first contingent of enlisted men, 250, is arriving this week. Two hundred will arrive next month, and two hundred the following month, making 650 in all. Two of our girls' dormitories have been turned over to these men, and our living quarters are crowded; twenty girls are being moved into the second floor of the Student Religious Center. Our Wesley Foundation is trying to help meet the needs of these enlisted men, most of whom are from high schools. I have had a conference with the commander, and invitations and announcements have been made to participate in our program and attend all services of the church. We are planning a special 'Friendly' for them on Sunday evening in the social room of the church. I am meeting with special groups of our students this week to present the opportunity offered to us by the presence of these men on our campus."

From another student center: "At the end of the spring quarter our campus will be used as a training center for the Navy. There will be six hundred cadets coming in every few weeks, and if past experience is true, our center will be a popular place with them. It has kept me busy these past few weeks enlarging our facilities for the C.P.T. boys."

These are only "samples" that give us glimpses of the spirit and resource with which our workers are facing changed conditions and enlarged opportunities. They are bearing a brave share in our national defense, a share that is not cheap. They are paying the price of love and intelligence to serve their new families and to keep them in contact with the best.

Henry Pfeiffer Chapel, Pfeiffer Junior College, Misenheimer, North Carolina

Henry Pfieffer Chapel Dedicated

By Mrs. William C. Hammer

CLIMAXING the dedicatory ceremonies, Saturday, May 1, of the Arts and Science Building and Washington Hall, a boys' dormitory completed last year, was the dedication service of the Henry Pfeiffer Chapel, Pfeiffer Junior College, Misenheimer, North Carolina, May 2. Nature furnished decorations along the highways, on all approaches and around the campus, with the traditional dogwood and Judas trees in full glory.

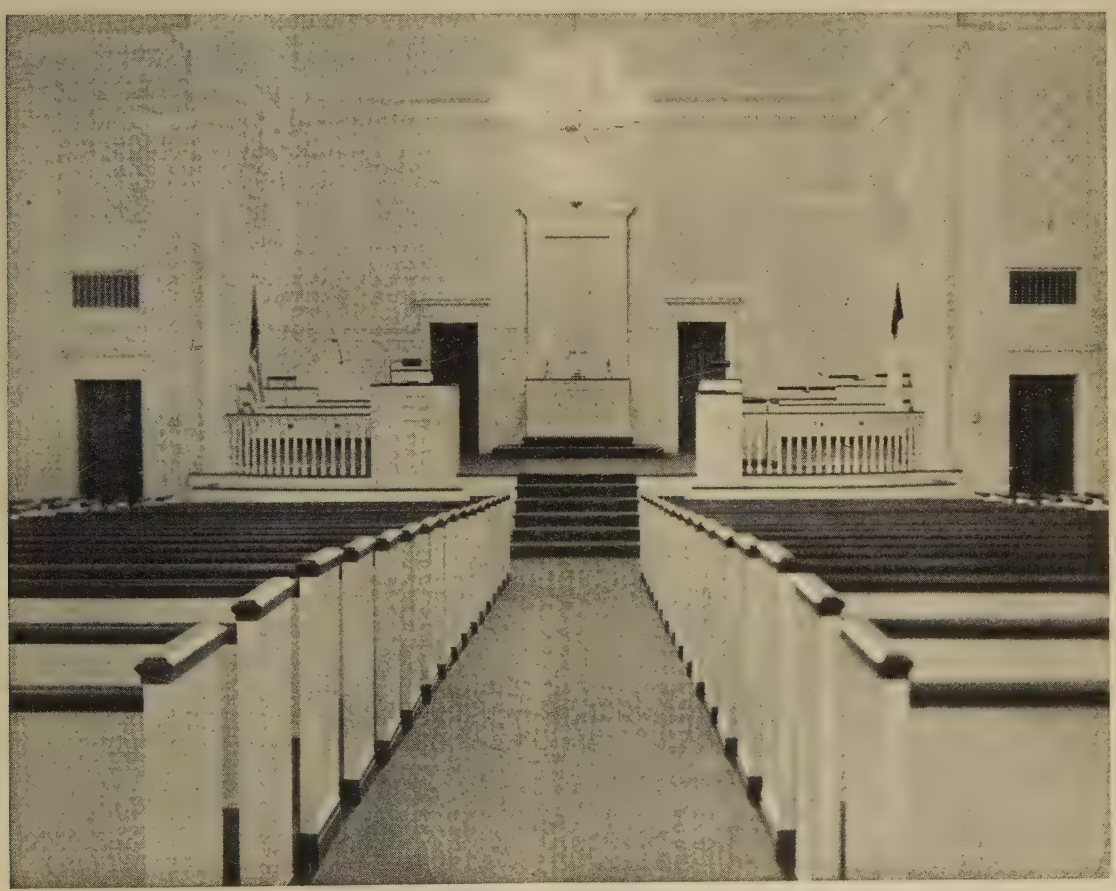
The history of Pfeiffer College is closely linked with the name of Henry Pfeiffer and his family. It was a missionary school at Lenoir, North Carolina, at its beginning in 1899. The school, destroyed by fire in 1903, after which an appeal was made to The Woman's Home Missionary Society of the Methodist Episcopal Church, was later taken over by this society, and it was moved to Misenheimer, North Carolina, in 1907.

Five modern brick buildings, the gift of Mr. and Mrs. Henry Pfeiffer, were erected in 1935, and the name of the school was changed to "Pfeiffer."

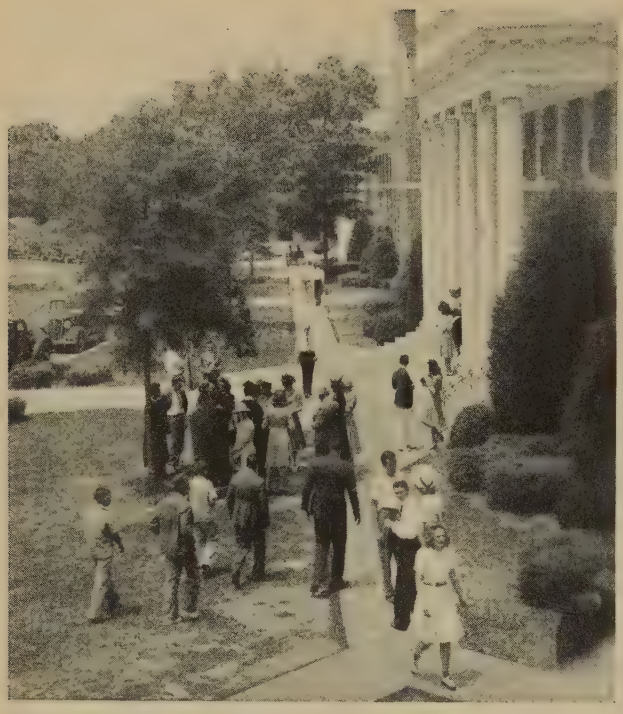
On May 1, 1943, the Arts and Science Building and Washington Hall were dedicated with impressive ceremonies. Principal address was made by Dr. Walter C. Eells, executive secretary of the American Association of Junior Colleges.

Dr. Harris Franklin Rall, professor of systematic theology, Garrett Biblical Institute, Evanston, Illinois, was the principal speaker at the Henry Pfeiffer Chapel dedicatory service.

Dr. Rall, a friend of the Pfeiffers and Merners, in his dedication address traced the life of the benefactor, Henry Pfeiffer, who died in 1939. He stressed the Pfeiffer donations during the past four years and the fact that the Pfeiffer family stood out prominently in Methodism.



Interior view of the Henry Pfeiffer Chapel



Campus scene. The physical plant of Pfeiffer Junior College is one of the most beautiful and best equipped of its kind in the South

In tracing Henry Pfeiffer's life, Dr. Rall began with the Pfeiffer family, ten in number, strong in home life and loyalty, especially to the church. The Pfeiffer family came from Germany in the 1850's and 1860's after the 1848 revolution. Courage and self-denial, moral character, and strong faith marked the family always.

Henry Pfeiffer began his career in Cedar Falls, Iowa, as a clerk in a drugstore. A few years later he bought out the store, thus giving rise to a great career in the drug business.

Dr. Rall cautioned the young students to use the chapel in realizing their ideals. "We must guard with care," he said, "and choose new leaders for the new world to come. The educated man knows how to live with other men. May this chapel be a place of ideals."

The Henry Pfeiffer Chapel, erected at the end of a half-moon circle which makes up the campus, is in appearance simplicity itself. A high spire atop the chapel can be seen in all directions. The interior is decorated and equipped to aid in creating a worshipful attitude. A three-manual Kimball organ, a gift of G. A. Pfeiffer, of New York, adds much dignity to the music.

The dedication service was opened and conducted by Dr. W. S. Sharp, president of the college.

Bishop Clare Purcell, of Charlotte, North Carolina, prophesied the great progress of the school, and assured the audience of the interest Methodism, in this area especially, had in the institution, her progress and prosperity.

Clyde a Milner, president of Guilford College, an outstanding institution of The Friends Church, originally called Quakers, spoke for the North Carolina College Conference, and Mrs. C. C. Weaver, President of the Woman's Society of Christian Service of the Western North Carolina Conference, spoke for the advancement of youth, pledging the support of the organization.

H. W. McPherson, national executive secretary of the Board of Education of The Methodist Church, Nashville, Tennessee, emphasized the need for more attention on what is right with the world and less about what is wrong with it.

The invocation was delivered by Rev. J. H. Brendall, pastor of the Central Methodist Church, of Albemarle, North Carolina, and the scripture lesson was read by Rev. Courtney Ross, minister at Misenheimer. A prayer was made by Dr. E. H. Nease, superintendent of the Salisbury District. The college chorus rendered the anthem, "Sanctus," from "St. Cecilia Mass," Gounod. Dr. George W. Sharp, of St. Louis, Missouri, a brother to the president of Pfeiffer, rendered a vocal solo.

Following the dedicatory service a litany service was held, during which the capacity crowd of more than one thousand people gathered in front of the chapel to witness the presentation of the keys to the chapel.

The architect, Otis Pounstone, of Atlanta, Georgia, presented the keys to Mrs. Pfeiffer, widow of the man in whose honor the chapel was dedicated. Mrs. Pfeiffer, in turn, gave the keys to Mrs. W. H. C. Goode, president of the board of trustees of Pfeiffer College, who was leader of the litany service. Then Mrs. Goode presented the keys to President Sharp for safekeeping. Bishop Clare Purcell, of this area, delivered the prayer of dedication.

Prominent personages present during the service were: Mr. and Mrs. G. A. Pfeiffer and Mrs. Henry Pfeiffer, of New York, N. Y.; Mr. and Mrs. W. H. Merner, of Cedar Falls, Iowa; Dr. Robert H. Pfeiffer, of Harvard, Ohio; and Mr. and Mrs. Harry James, of New York, N. Y.; members of the board of trustees of the college, and many interested visitors.

Appearing on the dedicatory program, Saturday, May 1, were: Dr. Rall; Dr. J. Henry Highsmith, representing the North Carolina Department of Education; J. P. Sifford, superintendent of Stanly County Schools; J. H. Knox, superintendent of Salisbury City Schools; and Miss Muriel Day, of the Woman's Division of Christian Service.

The Woman's Society of Christian Service in China

By Sallie Lou MacKinnon

EVERY unit of the Woman's Society of Christian Service is finding it necessary to make adjustments to war conditions. Gas shortage—how to attend local, to say nothing of district and conference meetings. How to organize new societies. How to increase giving in face of mounting cost of living and increasing taxes. How to find time for participation in programs and study with servantless homes and innumerable calls for war work. A glimpse at the Woman's Society of Christian Service, of China, may bring encouragement to any who are fearful or discouraged. Chinese women have been living and working under war conditions for nearly six years. They have often fled from bombs and left their all behind. Their fields have been devastated, their homes and churches destroyed, congregations scattered. The cost of living has mounted to incredible heights. In the midst of war the new Woman's Society of Christian Service was formed and is at work.

At the meeting of the Central Conference in China, in April, 1941, when the United Church in China came together for the first time, the Woman's Society of Christian Service of China was organized with constitution, by-laws, and far-reaching plans. It was voted that sixty per cent of income raised in each conference would be sent to the national treasury for home and foreign work outside the conference. Officers were elected and the work begun. Excellent progress was made in program building, in organizing new societies, in putting new plans into practice.

Then came December 7, 1941! The president, secretary, treasurer, and English secretary of the national organization were all living in occupied China. They were largely cut off from communication with each other and from all parts of Free China. This did not stop the work of the societies. In Free China each conference carried on sometimes as a separate unit until the executive board of the Methodist Church in China met in Chungking, in November, 1942, and a group was set up to function for the society as a whole for the remainder of the war. Miss Suffern, corresponding secretary of this group, has written of the on-going work of the society: "With four fifths of our Woman's Society of Christian Service work in the Fukien area, it was decided to have the ad-interim committee here, making it possible to meet and plan for the continuing of the work. Then, too, because of the difficulties of obtaining any work from occupied countries, thus making it impossible for us to hear from the Belgian orphanage, it was voted to ask for another project for the All-China project. As China and India are so closely linked together, especially at this time, the group felt we should have our national project in that country.

"With our year not yet closed it is impossible to say just what our tangible results are. Yenping Conference has met its goal of organizing one fourth of its churches, I believe, but that is about the only conference so far reporting on the matter.

"The Foochow Conference has the study book for 1943 well in hand, and no doubt it will be in the hands of the printer before this reaches you. West China has been asked to prepare the program material and study book for 1944.

"Foochow Conference, our mother conference in so many things, will celebrate its thirtieth birthday of the founding of its Chinese missionary society next year. Through the years, it has supported a primary school in which is now the provincial capital of Fukien. This year Yenping and Hinghwa Conferences voted to send their sixty-per-cent fund to aid in this work. Some feel that we should be going farther afield, but until this school is cared for otherwise, it must be financed.

"Locally, some of our churches report most interesting stories. One church group meets every Sunday afternoon while the men stay home with the children. During the week, as each housewife measures out the daily rice allowance, she sets aside a small portion to be brought to the meeting. How proudly she comes forward and pours her weekly gift of rice to be weighed and used for God's work. Part of the rice will be given to the pastor; the rest will be sold, the proceeds going into the local budget.

"In the Hinghwa Conference, in addition to the support of the primary school, we have a Christian leper woman's home which cares for about twenty leper women. The funds are inadequate for them during these days of high cost of living. We could not turn from our own work within our conference, so we voted to give them a small sum each month. When these poor leper women heard of this, they said, 'Can't we belong to this organization? We will save our ten cents per month for our dues.

"At the close of the year we hope to be able to send you a more complete record of the accomplishments for the first year of work for the Chinese Woman's Society of Christian Service."

Departmental Suggestions

"Some Musts for Methodist Women"

Thelma Stevens, *Executive Secretary,*
Department of Christian Social Relations and Local Church Activities

In the leaflet, *Activities for 1943*, the following paragraph is found in the introductory section: "Mass migrations of men and women from one section of the country to another in these wartimes have made the development of new techniques for living together necessary. These techniques must be developed quickly. Not only do the overcrowded conditions of new 'settlements' cause strain, but strains come from the diverse characteristics of the settlers. The 'old' American does not understand the new—the old inhabitant of a town resents the newcomer—even though he comes in response to a call for workers. You will note that approximately half of the following recommendations are related to ways of building Christian attitudes toward all people, whether they belong to different racial groups or diverse cultural groups, or to the great influx of new workers in the defense community, or to the varied economic strata found in most communities."

Specific recommendations in this leaflet urge local societies "to be concerned with every changing phase of family life brought about by our national war activities as they touch marriage, mothers in defense industries, children, and family affiliation with churches," and further "to direct attention to the rapid increase in juvenile delinquency, arising from enforced absence from home of mothers in war industries."

The March issue of *The Survey Midmonthly* contains a very revealing article by Kathryn Close, entitled, "In May Act Areas" (Survey Associates, 112 East Nineteenth Street, New York, N. Y. Price, 30 cents per copy). Her story, as well as our own observations and the facts that face us from newspapers and periodicals, point out the seriousness of the problems confronting youth today, more particularly *young* girls. The question of juvenile delinquency, illegitimacy, prostitution, child-neglect, inadequate home supervision, and poor recreation facilities have all combined to point up the increasing need for care of youth in these days when patriotism takes queer turns. The federal government is interested in the question of prostitution as it affects the war effort, namely, the fitness of men in service and the curtailment of venereal diseases. Federal aid for general rehabilitation of youth outside of the war-emergency sphere is just not available. Church women can do some of the following things immediately:

1. Contact social agencies in your community (USO, Y.M.C.A., Family Welfare, Settlement Houses, and Juvenile Courts). Get information about needs of young girls—causes of delinquency, problem of prostitution, adequacy of home supervision, etc. Report to your Woman's Society and Wesleyan Service Guild, and to your pastor. Find ways for your church to aid in meeting the needs. Find safe boarding and rooming places for young employed girls, check on the type of jobs that transient girls, particularly, have secured, such as work in beer parlors, juke joints, and other places of a questionable nature. *Make the church a safe, attractive, friendly refuge!*

2. The March issue of *Social Action* (price, 15 cents, Council for Social Action, 289 Fourth Avenue, New York, N. Y.) contains a challenging report and study on "Moral Goals for Modern Youth," by Eleanor T. Glueck. This pamphlet would prove a valuable basic study of local needs of youth even in the smallest church, as women of the Wesleyan Service Guild and the Woman's Society seek to meet the needs of youth in their community. Youth needs an undergirding spiritual force, and the church that helps find a decent job, a respectable place to live, and wholesome recreation, can stand a chance to undergird their spiritual resources. See also the April issue of *The Church Woman* (156 Fifth Avenue, New York, N. Y., $1 per year) devoted to "The Home" in the present emergency.

3. Secure the following for your information and as a possible basis for group discussions:

Prostitution and the War and *Women at Work in Wartime.* Price, 10 cents each, Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y.

Your Marriage in Wartime. Commission on Marriage and the Home, 297 Fourth Avenue, New York, N. Y. Price, 5 cents.

The Christian Bases of World Order. Methodist Publishing House. Price, $2. (Merrick Lectures at the Delaware Conference, 1943.)

This is an urgent call! In the *Christian Century* (407 South Dearborn Street, Chicago, Illinois) of March 31 was published an article by Ernest F. Tittle, entitled, "A Hungry Child Must Be Fed." On April 21, in the same publication, appeared an article by James Wood Johnson, "The Vengeance of Europe's Children." Secure these articles or read others appearing regularly in current religious and secular publications. If you believe that immediate steps should be taken to relieve the desperate situation in occupied countries of Europe, write Hon. Herbert H. Lehman, Office of Foreign Relief and Rehabilitation, Washington, D. C., and ask that food be sent at once.

You will be interested in the following pending legislation:

1. Secure from your Congressman (and ask your local societies to secure same) copies of H.R.2326, a bill recently introduced by Congressman Frances P. Bolton of Ohio. This bill proposes "to provide for the training of nurses for the armed forces, government and civilian hospitals, health agencies, and war industries through grants to institutions providing such training." We are facing a *serious* shortage of nurses in both civilian and military life! This bill seems to have far-reaching possibilities. There are two items that I should like added explicitly to the bill, and I shall write Mrs. Bolton and call them to her attention. (You may be interested in doing likewise when you have studied the bill.) (a) Adequate precautions should be taken to insure that *all racial groups* participate in this nurses' training without discrimination in any form. (b) Provision should be made for the training and assignment of nurses, who cannot conscientiously participate in military and civilian war services, but who may be greatly needed in normal permanent community health agencies.

2. *The Anti-Poll Tax Bill needs our immediate attention!* Let us write our Congressmen at once to sign the *Discharge Petition No. 3*, which will release H.R.7 for consideration by the House. Urge your Congressmen also *to vote for H.R.7*. This bill removes to poll tax as a prerequisite for voting in Federal elections in those seven states where the poll tax prevails.

3. Congressman Walter Judd (former medical missionary to China), from Minnesota, is planning to present a bill (and may have done so before this issue reaches you!) which will lift *all discriminatory measures against all Asiatics!* Various other moves are imminent at this point. Let us be alert and use all our best effort to outlaw the Oriental Exclusion Act as one step toward practicing democracy toward Asia!

4. The Austin-Wadsworth Bill providing for full conscription of man and woman power has not at this writing been brought from the committee. Representative Edward H. Rees of Kansas made a recommendation some weeks ago: "Before the Manpower Commission gives too serious consideration to requiring women to leave their homes for employment in industry, it may be well to utilize the services of a half million persons engaged in the liquor business." If there are 400,000 retail liquor stores in the United States, there should be considerably more than half million people employed in this *non-essential* industry.

5. The month of June will bring the whole question of trade agreements to a final decision. There is a question as to whether they will be extended *unless the American public expresses itself to Congressmen immediately.* The present treaties were authorized for three-year periods in 1934, 1937, and 1940. Close observers say that these treaties have done more to establish good will among the nations of this hemisphere than any other one act of our Government. Sumner Welles says: "The action of Congress with regard to this matter will furnish a real test of our intentions toward the future. If Congress provides adequate trade-agreement authority, this country will be able to move in the right direction in concert with other countries of like mind . . . . reducing the restrictions that hamper our commerce with the world." (*Atlantic Monthly*, January, 1943. "Trade Agreements in a New World.") *Write or wire your Congressmen stating your opinion about the importance of Reciprocal Trade Treaties.* (See *Information Service*, February 27, 1943, and *Collier's Magazine* for April 24, 1943.)

Some recent publications will be of value to local groups seeking to safeguard living standards, combat the evils of black markets, and understand the wider implications of rationing in a democratic society:

Social Action (see page 16 for address), April 15, 1943, "Democratic Issues in Food Production," by Elizabeth Herring. Price, 15 cents.

Group Services Bulletin (monthly; free). Group Service Branch, Consumer Division, Office of Price Administration, Washington, D. C.

Battle Stations for All (The Story of the Fight to Control Living Costs). Free. Office of War Information, Washington, D. C.

Don't forget the Garrett Seminar! Note the unavoidable change in date from July 19-30 *to* July 23-August 6! Send your applications at once, if you have not already sent them, to Thelma Stevens, 150 Fifth Avenue, New York, N. Y.

The Purpose and the Organization

A Chalk Talk
by Ruth Esther Wheaton, *Field Worker*

Mrs. V. F. DeVinny,
Secretary Organization and Promotion

OFTEN definitions serve as good primers when writing an article. A dictionary is a cumbersome thing for a field worker to carry around in a suitcase, therefore I do not possess one. Since it was not convenient to trek over to the public library this afternoon, I hopefully approached the hotel clerk in quest of a dictionary. Yes, he had a small well-worn one of early vintage. Its fund of information was limited, yet it answered my need.

Organization was the word I wanted. Before I found it my eye lighted on the verb *organize.* The definition I read was surprising: "to give life or being to." That was a new meaning to me. My imagination was fired. The Woman's Society of Christian Service has been organized to give life to women's work in the local church!

Coming back to the word *organization,* I learned it means: "any body consisting of parts mutually dependent, but each having a special duty; the act of forming a union to work together for a common end." That is, there is a relationship of the various parts, one to the other, and to the common end or *purpose.* Relationships are important in any field, and especially in organizations.

Foundations have been well laid in the Woman's Society. This was brought out by the secretary of organization and promotion in her 1941 annual report as printed in the Second Annual Report. Just in case you have not discovered the value of that worthy publication and do not read it from cover to cover, let me quote: "In a little more than a year, the Woman's Society of Christian Service has been brought to the place where it has become a stable, smoothly running organism, reflecting the ideals and purposes of those who conceived and shaped its organizational plans and set its objectives during the ad interim period preceding the actual unification of the merging societies."

That is true, the society is well established. It is equally true, as the secretary of organization and promotion stated in her 1942 report (printed in the Third Annual Report, page 32), that "the increasing unity and cohesion is evident, not alone between different lines of work within the Woman's Society of Christian Service, but also between the organization and the other missionary agencies of the church."

While there is this growing sense of oneness and unity, yet many officers and leaders do not see the total picture and they fail to integrate the work in the local society because they never relate the several parts of the organization, the various offices, to the *purpose* of the society. As a matter of fact, many members do not even know the purpose. To be sure, it is printed on the membership card, is found in the *Revised Guide,* and is quoted frequently. Nevertheless, though some are able to recite phrases of it, all too few know it or keep it in mind in planning the work of the organization.

Demonstration

To emphasize relationships, I have worked out a simple demonstration. So simple it may seem almost too elementary for some third-year leaders, officers, and members! In presenting this demonstration, put the organizational chart on a blackboard, building it up as the women call out the offices. There is value in group participation.

(The pastor is included in the chart because he is the head of the church and as such is vitally

(*Continued on page 23*)

ORGANIZATION CHART

PASTOR

GENERAL OFFICERS

Corresponding Secretary | Recording Secretary | President | Vice-President | Treasurer

SECRETARIES

Missionary Education and Service | Christian Social Relations and Local Church Activities | Literature and Publications | Supplies | Student Work | Young Women's and Girls' Work | Children's Work

STANDING COMMITTEES

Spiritual Life | Program | Publicity and Printing | Finance | Executive | Membership | Fellowship | Status of Women

Education and Cultivation

Special Missionary Projects—Fifteen Questions Answered

THE Standing Committees of Home and Foreign Work, meeting in Columbus, Ohio, in March, felt that a clarification of certain aspects of "Special Missionary Projects" would be helpful, and asked that a statement be included in THE METHODIST WOMAN. Out of the discussions and recommendations that have centered around this subject, and following the emphases that have been made at frequent intervals by the division secretary of missionary education, have come these questions and answers which state the approved policy of the Woman's Division of Christian Service.

1. *What is a Special Missionary Project?*

It is a gift directed to a special project within the appropriations of the Woman's Division.

2. *What is the value of Special Missionary Projects?*

The value of Special Missionary Projects may be seen in providing information on specific phases of our work, thus leading to larger concern for the work of which the Special Missionary Project is an example, in increased giving, and in the opportunity of fellowship in prayer for definite phases of the work.

3. *What officers in the jurisdiction are responsible for having lists of Special Missionary Projects available?*

The jurisdiction secretaries of home and foreign work have the lists of approved Special Missionary Projects. (Exceptions.[1])

4. *What is the responsibility of the jurisdiction secretary of missionary education and service in relation to Special Missionary Projects?*

She shall receive from the jurisdiction secretaries of home and foreign work information concerning the projects being supported, and shall co-operate with these officers in cultivation of continued interest and support.

5. *What is the responsibility of the conference secretary of missionary education and service[2] in relation to Special Missionary Projects?*

She receives a list of approved and available Special Missionary Projects from jurisdiction secretaries of home and foreign work, and upon request gives information and suggestions for support to the district or society secretary of missionary education and service desiring it. When a gift is directed to a Special Missionary Project, this secretary should encourage the donor to continue the gift for a period of years. It should be used as a point of contact in cultivating the interest of the donor in other phases of the total undertaking of the Woman's Division.

6. *What is the responsibility of the conference treasurer with respect to Special Missionary Projects?*

It is her responsibility to keep an accurate account of all Special Missionary Projects supported within the conference, and to provide the conference secretary of missionary education and service[2] with an annual report of those for which funds have been received. The local treasurer should include in her reports to the conference treasurer accurate reports of all projects supported by the local society. This is provided for in the report book of the local treasurer.

7. *How may a local Woman's Society of Christian Service choose a Special Missionary Project?*

The society may ask the *conference* secretary of missionary education and service[2] what projects are available, requesting guidance, if desired.

8. *Are Special Missionary Projects assigned?*

No. They are made available when requested.

9. *What are some examples of Special Missionary Projects?*

A share in an institution, a bed or a bassinet in a hospital, a scholarship of a student, a salary of a national or a missionary.

10. *May a missionary salary be taken in part?*

Yes, a missionary salary, as any other project, may be taken in part, but the whole should be provided within one conference and should be reported by the conference secretary of missionary education and service[2] on her report blanks and listed by the *jurisdiction secretary* of home or foreign work as one conference Special Missionary Project.

11. *How may a single gift of money, non-recurring, be used for a Special Missionary Project?*

There are many interesting non-recurring items within the appropriation of the Woman's Division.

(*Continued on page 27*)

[1]Exceptions.—Special Missionary Projects for the following fields have not been allocated to the jurisdiction secretaries of Foreign Work but are being cared for directly in the executive offices: North Africa, Europe, Korea, Japan. Philippine Islands, Malaya, Burma, Sumatra. For information concerning them, write Mrs. Velma H. Maynor, 150 Fifth Ave., New York, N. Y.

[2]In conferences where the duties of the secretary of missionary education and service are divided, reference here is to the work of the secretary of missionary service.

Wesleyan Service Guild

***"Not until we can love all men, all races, all so-called nationalities as Christ loved them, are we on the road to Peace on Earth."*—Sir Wilfred Grenfell.**

Grand Canyon

I sit by the Canyon at sunrise,
  Not a chirp, not a sound do I hear;
And yet, in the listening silence,
  I am certain that God is near.

I know that the river is passing
  Through eons and eons of time—
Has washed out this glorious Canyon
  And left it in colors sublime.

Yes, the river, through countless ages
  Has washed it with painstaking care;
Yet I know in the stillness of morning
  God's hand set it wandering there.

So I sit at the Canyon at sunrise,
  God's wondrous sight to see,
And I know in the early stillness
  That God looks down upon me.

—Jean Pauline Soule.

Fun Club

One downtown city church, believing that an ounce of prevention is worth a pound of cure, has instituted a new procedure in its program called the "Fun Club," which is open to all boys and girls of the community.

Across this nation, juvenile delinquency is on the increase among both boys and girls. A well-rounded program of physical, mental, social, and religious activities, where these boys and girls can grow in the right environment, should help prevent any delinquency in their area.

Exhibit of Supplies

Each year at the Guild meeting of Philadelphia Conference there is an exhibit of supplies prepared by units throughout the conference.

The supplies, too numerous to mention, are displayed around all four sides of the room. Each piece is marked by the Guild sending it, and with the name of the church and the valuation of the article. Supplies from each Guild are grouped together in the exhibit. These have been gathered together during the year in various ways—one Guild has had donations of bits of yarn by a wool manufacturer. The girls knit the yarn into sweaters, sacks, caps, and couch covers. When the donor was invited to look over the finished garments he was amazed at the lovely things the girls had made out of those bits of yarn.

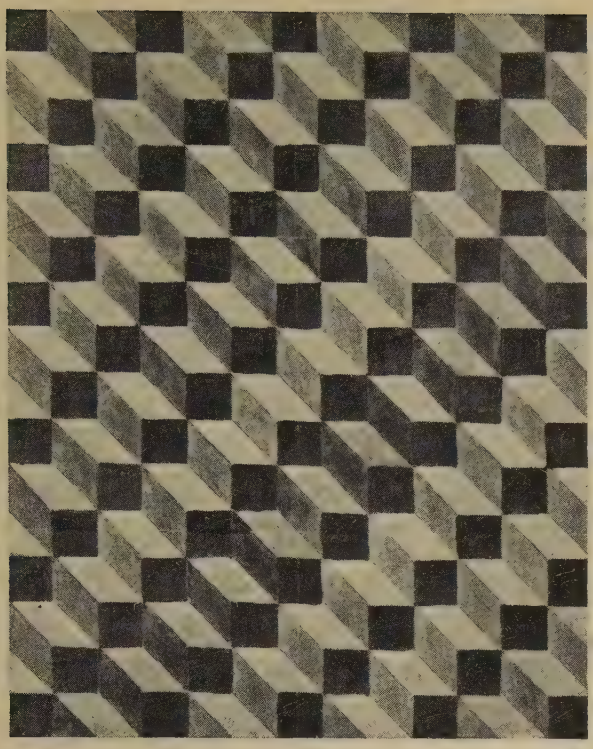
Another Guild has each month what they call a "Supply Shower." They make a list of the things they wish to bring each month, and as a reminder the corresponding secretary names the article on the card she sends each month to announce the meetings. One month they brought spools of colored thread, the next month wash rags, and another month miscellaneous articles.

Navajo Indian mother and child

If a Guild sends supplies during the year to a student, or clothes to a youngster in one of our schools or homes, they prepare a poster for the exhibit, listing the articles sent, and very often a picture of the one to whom these supplies went.

The exhibit creates a wonderful atmosphere in which to hold a conference Guild meeting. Units where little supply work has been done, leave the meeting determined to do more. After the meeting, the conference supply secretary packs the supplies in boxes, and a few days later sorts them out and sends them on their way to the various homes and mission schools.

One of the most unique exhibits was the display of afghans. A Guild member designed and made two afghans (cut and directions follow).



Directions: Use 4-fold knitting yarn; No. 6 needles.

Black Squares: Cast on 2 stitches. 1st row: knit 2 sts. 2d row: increase 1 st. in first knitting st., finish row. 3d row: increase 1 st. in first knitting st., finish row. Continue, inc. 1 st. in first knitting st., each row, until 25 sts. on needle. Turn, knit across. Next row: k 1 st., k 2 sts. together, finish row. K 1 st., k 2 sts. together; continue decreasing each row, until 1 st. on needle. Break yarn; fasten. *70 black squares needed.*

STEPS: Knit triangle as for black square, starting with dark yarn. When 25 sts. on needle, take light color. 1st row: inc. 1 st., continue across. 2d row: k 1 st., k 2 sts. together, finish row. Break dark yarn here. Repeat these two rows until 13 ribs (26 rows) form rhomboid. Change from light-colored yarn to dark-colored yarn. Knit across plain. Turn. Inc. 1 st. at beginning of row. Next row: dec. 1 st. at beginning of row. Continue for 13 ribs. Change color again; reverse the increase and decrease sts. as before. When enough steps are knit end strip with triangle.

Strips may be started with dark yarn or light yarn. As many steps as desired may be made, depending on length and width of afghan. To sew together, use 3-fold yarn, overedge on wrong side.

BORDER: May be crocheted in black around the edge of the afghan.

One Guild took as a project making eight print dresses for eight-year-old girls at the Navajo Methodist Mission School, working evenings until the dresses were completed. Two of the little girls are pictured here.

Reports

The semi-annual report of the corresponding secretary, and the quarterly report of the treasurer of each local unit, should be in the hands of the conference Guild secretary by the *first of July.*

Summer Schools and Guild Conferences

It is hoped that each unit will try to send delegates to the jurisdiction summer schools of missions, and to the week-end Guild conferences which are being held in connection with them. For dates of summer schools, see May METHODIST WOMAN, pages 24 and 25. For details of Guild week-end conferences, see *Guild News Letter.*

Camp for Employed Women

Camp Lake Louise, in Michigan, between Boyne Falls and Vanderbilt, has been secured by the Wesleyan Service Guild and the Woman's Society of Christain Service for employed women the first two weeks in July (3-17). Campers may come for one or two weeks. Rates: $15 for one week; $27.50 for two weeks, payable in advance.

Boating, swimming, hiking, in- and outdoor games and sports. Nurse and waterfront instructors will be in camp throughout. Morning worship and evening camp fire for those desiring to participate. Optional discussion groups. Guest leaders. Library service. No limits of age, interest, or occupation.

For further information write: Mrs. J. O. Walker, 2315 Chicago Boulevard, Detroit; Mrs. Orson E. Munn, 267 Eastern Avenue, S. E., Grand Rapids; Mrs. Lloyd Force, 2214 Argentine Drive, Grand Rapids; Mrs. Alice Goddard, Detroit Council of Religious Education, Park Avenue Building, Detroit; or Mrs. F. G. Poole, 19783 Appoline, Detroit, Michigan.

News Letter

The president of each unit should have received the Guild News Letter sent by your conference (or district) Guild secretary in May. If your copy has not come, write to your conference Guild secretary or to the Guild office.

In this letter were given suggestions for summer programs, plans for vacation Guild week ends, and items of missionary interest. Each unit should have a copy.

ONE-ACT PLAYS

For reading or production

"Religious drama seizes the essential truth of biblical stories and moral teachings and presents it with a force and vividness that is not attained by either the spoken or written word."

Order the following from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, or your nearest distributing office.

Elliot Field. BRAZILIAN GOLD, 25 cents.

Marion Wefer. THIS THINE HOUSE, 15 cents.

Helen M. Clark. EMPTY HANDS (India), 15 cents.

Marion Wefer. HANDS THAT GIVE, 10 cents.

W. A. and Edna Dutton. SOCIETY VERSUS THE CHURCH, 10 cents.

Richard Baker. A VOICE SAID GO (Missionary Message in Song, Story, Action, and Drama), 10 cents.

Children Become Acquainted With Latin America

By Ruby Van Hooser, *Secretary of Children's Work*

CHILDREN like to get to know their neighbors! That is what the boys and girls of Methodism have been doing during these past months—getting acquainted with neighbors to the south. Through the reports sent to the conference secretaries of children's work we can catch glimpses of some of the vital things the children have been doing.

Some children took trips to the countries south. Boys and girls in the Methodist church in Texhoma, Oklahoma, "used a child's play-car for their bus, and by following the proposed new highway to South America, motored down, passing by the different schools, social centers, and other places of work that our church has there. These were represented by pictures cut from the WORLD OUTLOOK and THE METHODIST WOMAN." (Mrs. J. O. Haymes, Secretary Northwest Texas Conference.)

Another group of children in the Baltimore Conference took a trip to see the Pan-American Building, in Washington. (Mrs. Orson N. Eaton, Secretary of Baltimore Conference.)

Movies were used in many churches. A junior department in the Holston Conference "invited the primary department of their church, and the junior and primary departments of a neighboring church, to share in the showing of a sound film, 'Our Neighbors Down the Road.'" (Mrs. Bert Nelms, Secretary Holston Conference.)

Bulletin boards helped. In the California Conference, "one group had a large bulletin board on which the children placed pictures or other items that they collected during the week. Each Sunday they spent a few minutes talking about them, using some of the things they had learned in public school." (Mrs. George H. Colliver, Secretary California Conference.)

Posters pointed out important facts. In the Delaware Conference "some children came to understand why we are rationed in so many of the things we like so well. They saw as never before that we depend on South America for a number of the products we use. They collected sugar, tin, copper, wool, rubber, coffee, and cocoa. These were pasted on a large piece of cardboard, and the poster was then set up in a place where everyone could take notice of it." (Mrs. Cleo Henry, Secretary Delaware Conference.)

The children talked to many missionaries from Latin America and other visitors. In Lake Harriet Church, Minneapolis, the secretary of children's work "had recently returned from a trip to South America and a friendly call on Mexico. She made posters which she shared with the children, showing the homes, schools, scenery, and occupations of the countries she visited, especially those of children in Mexico and the West Indies." (Miss Catharine McKay, Secretary Northern Minnesota Conference.)

Juniors conducted round-table discussions. In the Indiana Conference "a group of juniors made careful preparation for a round-table discussion on 'Good Neighbors.' Each child took the part of a delegate from a South American country, and each spoke of the needs and opportunities of 'his own country.'" (Mrs. Bertha LaMar, Secretary Indiana Conference.)

The children used many different ways to record some of the things they learned about South America. Some of those used by boys and girls in the First Methodist Church, Schenectady, New York, included "a finger painting frieze of typical scenes in rural areas, two simple dramas, pottery modeling, posters depicting the work of The Methodist Church in various countries of Latin America, a scrapbook and quiz (prepared by the same group of children), panels for a triptych again depicting typical scenes, and a picture map of the Pan-American Highway." (Mrs. L. R. Stapley, Secretary Troy Conference.)

Children visited Spanish-American friends. In Trinity Church, Wichita, a teacher writes: "At the close of our study two children from each class in our primary department, with two teachers, visited the Mexican Mission on Sunday morning. In their primary department we had a real friendly get-together. They sang in Spanish, and we sang with them in English, "Jesus Loves Me." Our children will never forget the lovely experience. On the following Sunday they told about the visit in their own department. Now the children are eagerly looking forward to a visit of the Mexican Sunday school to our department." (Mrs. Leonard Smoot, Secretary Central Kansas Conference.)

Gifts were sent for the work of the church in Latin America. "The junior department of the the First Methodist Church, in Waco, Texas, took another offering besides the special collection, and are going to send it to Miss Mary Sue Brown, in Brazil, to be used for something in her school." (Mrs. J. K. Wilkes, Secretary Central Texas Conference.)

The results of the study were shared with the public school. Some children in the Louisiana Conference report: "We showed our Latin-American flags and

Brazilian exhibit to the children in the public school. We also taught them Latin-American games." (Mrs. Ed Conger, Secretary Louisiana Conference.)

The children invited parents and friends to participate in the joy of the Latin-American study. In the Southern California-Arizona Conference, a secretary "planned with a primary department to share what they had learned with the Woman's Society of Christian Service on an afternoon when they were meeting. They showed their motion pictures of their trip through South America and told what they found out about the people. Posters were on display showing what the church does for children in South America. They explained these and then showed an exhibit of what South America does to help us. The children sang some of their missionary songs, told what they planned to do with their money, invited the women to play some South American games with them. Each child chose a member for his guest and served South American refreshments to her—cocoa and peanut cookies." (Mrs. Clyde E. Ruckman, Secretary Southern California-Arizona Conf.)

The Purpose of the Organization

(*Continued from page 18*)

interested in the leadership and work of the society.)

Purpose

Then, with the finished chart on the board, ask the women to take out their membership cards and read together the statement of Purpose. (*Have extra copies available for anyone who may not have her own card with her.**)

PURPOSE

The purpose of the Woman's Society of Christian Service shall be to unite all the women of the church in Christian living and service; to help develop and support Christian Work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such activities as will strengthen the local church, improve civic, community, and world conditions. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a World Christian Community.

Relationships

The next step is to break down the *purpose* into its separate phrases to determine which officers are responsible for carrying out the various parts of the *purpose.* As the women call out the officers, check them off on the blackboard. At the end of the demonstration all the names will be checked and the women will see the organization as the means by which the purpose of the society is achieved.

1. To develop the spiritual life.
   a. Chairman of spiritual life and her committee.
2. To study the needs of the world.
   a. Secretary of missionary education and service.
   b. Secretary of literature and publications.
   c. Program Committee chaired by the vice-president.
3. To take part in such service activities as will strengthen the local church; improve civic, community, and world conditions.
   a. Secretary of Christian social relations and local church activities.
   b. Status of women chairman.
4. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship.
   a. Membership Committee.
   b. Fellowship Committee.
   c. Publicity and Printing Committee.
   d. Secretary of student work.
   e. Secretary of young women's and girls' work.
   f. Secretary of children's work.
5. To secure funds for the activities in the local church and support of the work undertaken at home and abroad.
   a. Finance Committee.
   b. Secretary of supplies.
   c. Treasurer.

The Executive Committee is composed of all the officers, secretaries, chairmen of Standing Committees, and circles. Its function is described on page 28 of the *Revised Guide.*

The Small Society

When this little chalk-talk is given before groups representing societies with a membership around twenty, and thus too limited in woman-power to office all the phases of the work, the suggestion is made that they elect the five general officers, the secretary of missionary education and service, the secretary of Christian social relations and local church activities, and the chairman of spiritual life. Then, according to the abilities of these elected officers, ask them to take on the work of another office. No cut-and-dried combinations can be worked out, but it is possible that the treasurer could also act as secretary of supplies. The recording secretary might be willing to take on the secretaryship of literature and publications, as well as handle publicity. If she is interested in youth, the corresponding secretary probably would be glad to be secretary of young women's and girls' work in addition to promoting memberships.

*These cards are free and can be ordered from Literature Headquarters.

Furloughed Missionaries—What They Are Doing!

Burma, India, and Malaya

(For addresses, see March issue.)

(*Activities of missionaries in other fields will follow in subsequent issues.*—EDITOR.)

Burma

Elsie Power, who arrived from Rangoon, Burma, on regular furlough in the fall of 1940, is now teaching high-school mathematics at Thayer, Kansas. She is the sponsor of the World Friendship Group of girls of the Thayer Church.

Hazel Winslow studied last year at Scarritt, receiving her M.A. degree in August. Three months last fall she taught in MacDonell School, Houma, Louisiana. With transportation becoming uncertain she came home for Thanksgiving and later began teaching in a rural school near Warren. Thus she is able to spend week ends at home.

India

Allie May Bass is teaching history and political science in Pfeiffer Junior College, Misenheimer, North Carolina. In addition to her classroom work, she is chairman of campus religious activities, superintendent of the Sunday school, and sponsor of the World Friendship Commission. There are also numerous opportunities to speak on India.

Lucy Beach has been studying at Merrill-Palmer School, Detroit, majoring in "Development of Children in the Family" and "Nursery School Teaching." These courses included laboratory work in nursery schools, Infant Clinic, the Fisher Nurseries, Children's Hospital, several schools of the city, Merrill-Palmer clubs, private families, and community houses. She writes that she found the work very interesting and worth while.

Margaret Bugby has been thoroughly enjoying deputation work in the Iowa-Des Moines, Detroit, Michigan, and Ohio Conferences. She says it has been a real pleasure to present Methodist women of India to Methodist women of America, and to help strengthen the bonds of fellowship of the Christian world family.

Anne P. Buyers is now a member of the teaching staff of the Baltimore City Hospitals. "We have a one-year course for practical nurses," she writes. "My work is ward teaching; following-up classroom instruction in nursing procedures. It means constant supervision of the ward work of the students."

Lydia D. Christensen has been busy caring for her aged father and nursing her mother through an illness. Nevertheless she has had many opportunities to speak on the India work in places not too far from home. Also, she has served near-by congregations and in her local church.

Faith Clark has been itinerating for the Woman's Society of Christian Service until very lately. Now she is staying with her mother, who is "getting along in years." She hopes the way will open for a return to India.

Emma J. Collins spent last year in the study of methods for rural missions and family life programs at Cornell University, Merrill-Palmer School, and Tuskegee Institute. This year she has been studying in the Kennedy School of Missions at Hartford, with special attention to the Indian family. Also, she has been working as assistant pastor of the South Congregational Church in East Hartford all year, where she does the survey work and makes as many other contacts as is possible in the big defense housing area of that section.

Through local auxiliaries and younger societies, consolidated high schools, college groups, mother-daughter banquets, in Methodist, Lutheran, Presbyterian, federated, and undenominational gatherings, *Cora D. Fales* is having an interesting time trying to further cultivation work. It was a pleasure, she says, also to address a World Day of Prayer group in an Episcopal church. She finds the interest very encouraging.

Alma H. Holland, a missionary in India since 1904, has been itinerating while on furlough in the Northeastern and South Central Jurisdictions. From mid-April of this year her work has been that of a church visitor in a community near Fort Leonard Wood, Waynesville, Missouri.

Mildred Miskimen has not been well enough since returning from India to undertake extra duties. She has been staying with her parents. After recuperating from a major operation she hopes to be able to undertake "something worth while" as she expresses it.

Urdell Montgomery has spent one year since her return from India with the family of Rev. and Mrs. Karl Anderson, former missionaries of South India, now living in California. She writes that she has had a refresher course in bookkeeping, and since September of last year has held a bookkeeper's job in a hardware store, Redlands, California.

Mabel and *Margaret Morgan* have been together since their arrival from India in 1941. Sickness prevented their attendance upon the 1942 meeting of the Southeastern Jurisdiction, but they were able to meet with the Florida Conference that year. In May they went to Columbus, Ohio, for the Assembly and since that time have attended district meetings. *Margaret* is now president of the local woman's society and *Mabel* is secretary of missionary education, in Bradenton, Florida, where their father has built a home. They say after spending twenty-three and thirty-three years of service in India they are taking the retired relationship but do not expect to be idle.

After returning from India in January, 1942, for health reasons, *Nell F. Naylor* spent three months resting. Much of the past year she has been speaking for church and women's societies in Oklahoma, Texas, and Arkansas. She writes: "For the past month I've been making a victory garden on the little place which I bought here in Winslow, Arkansas, last October. The Methodist church here has given me a place to serve as Sunday-school teacher and in the Woman's Society of Christian Service; also sometimes to speak at Sunday services."

Dora L. Nelson arrived from India in June of 1941 and spent the rest of the year visiting and itinerating. Next she studied at Peabody and Scarritt, in Nashville, Tennessee, and since that time has been itinerating. Between times she has attended conferences, one of the best being the meeting held in Delaware, Ohio, to consider the Christian bases of world order. "I have done some writing for mission publications," she writes, "and have spent over two

hundred hours in sewing for the Red Cross, besides engaging in other activities too numerous to mention."

Duties as church secretary, parish visitor, and missionary counselor at the First Methodist Church of Albuquerque, New Mexico, have kept *Mildred L. Pierce* busy, interested and happy since her forced return from India. Since many people come to Albuquerque to regain their health, it is one of her chief joys to visit the sick and lonely.

"Because no one could predict how long it would be necessary to remain in the United States," writes *Gertrude E. Richards,* "it seemed best to me to attempt to get located in some field of service where I would be self-supporting. Last June I was given the standing of "accepted Supply Pastor" in the Central New York Conference and appointed to the Forksville church with four rural churches. It has been a severe winter in which to make an adjustment, but people have been kind and God has been good. There have been evidences of progress in some lines, but not as much as I should like. Spring always brings hope, so we set forth with a fresh spirit and a renewed trust for the summer work."

Mabel Sheldon writes: "While waiting to go back to India I am teaching senior English to the Japanese-American high-school students evacuated from the West Coast and residing in the Rivers (Arizona) War Relocation Center. There are 1,202 high-school students in this camp. No more attractive, intelligent, modern young Americans can be found anywhere. I am grateful to be here."

"I left India with the challenge of the Christian home on my heart and mind," writes *Lilly G. Swords.* "To meet that need, courses of study were provided. Settling a refugee family from Europe, and informing our churches of the ongoing work of the church in India and her people have been tasks of privilege."

Marian Warner spent the school year of 1942-43 working and studying in the Child Welfare Research Station of the State University of Iowa, at Iowa City. Her special project was the preparation of some materials for housefathers and mothers of boarding-school hostels in India. In this she used the principles of parent education.

Time on furlough for *Charlotte Westrup* has been a means of restoring herself physically, professionally, and spiritually. She has attended conferences, enjoyed many family affairs, and has taken courses in the University of Washington, Seattle, and the Children's Hospital, Denver. At present she is doing maternity work in a Salvation Army hospital in Wichita, Kansas. She is just waiting, she says, to get back to the task she knows is waiting for her in India.

Malaya

This year *Bonita Bloxom* is teaching English and supervising the library in the high school at Summitville, Indiana. She has continued to give talks about her Malayan experiences whenever possible.

Thirza E. Bunce, Terre Haute, Indiana, has been speaking for various groups on "Malaya as it was, is now, and what we hope it shall be."

Mechteld Dirksen, missionary to Malaya since 1927, returned to the United States with Bishop Lee and party in April, 1942. She is now living with her mother and brother in Valhalla, New York. Her mother suffered a fractured hip last November and is an invalid needing a nurse's care. In addition to care of her mother, she is taking courses in public health nursing at New York University and filling a few speaking engagements.

Since September, 1942, *Ruth Harvey* has been itinerating in the North Central Jurisdiction. To date her schedule has included the Northern Minnesota and Minnesota, Upper Iowa and Northwest Iowa Conferences. During the summer she will work in girls' camps and conferences, and in September she plans to begin a year's study, probably at the University of Minnesota.

The work of *Carrie C. Kenyon* at present is that of itinerant missionary for the Northeastern Jurisdiction.

Mabel Marsh has just completed writing and illustrating a book on her Malaya experiences and subsequent evacuation from Singapore. It is entitled *Service Suspended.* She is now engaged in revising Miss Sophia Blackmore's manuscript on the *History of the Malaysia Mission.*

Since the first of the year *Della Olson* has been kept busy speaking once and twice a day in the West Wisconsin Conference. She has been very pleased with the attendance and the interest in all the places where she has spoken.

C. Lois Rea writes: "I have been teaching in the Kingdom Come Settlement High School at Linefork, Kentucky. Since February 1, I have also had charge of a small dormitory. Besides working in the Sunday school, I have helped with the young people's meetings."

In September, 1942, *Eva I. Nelson* joined the staff of the Massachusetts Council of Churches as supervisor of Weekday Church School with an office at 14 Beacon Street, Boston. She has been organizing new schools, building up qualified staffs, and taking detailed charge of a fast-growing program of weekday religious education new to Massachusetts.

In Memoriam

Mrs. Eliza Hauger, a retired deaconess, passed away at the Memorial Hospital, Port Clinton, Ohio, on April 3, 1943. The funeral services were held at Lakeside, Ohio, at her home, and then at Utica, Ohio, near her old home. She was buried beside her husband at Utica.

Miss Clara M. Organ, a retired missionary to India, died in Concord, Mass., April 9, 1943. She was born November 23, 1862, in Farmington, N. H., was appointed to India by New England Branch of the Woman's Foreign Missionary Society and sailed late in 1899. Her first term was spent in Bidwell Memorial School at Shahjahanpur, and her second in evangelistic work in Buduan and Moradabad. Her health was never robust and she was obliged to return to America in 1913 and to retire in 1916. She was known as an excellent teacher and a devoted servant of Christ. The last six years of her life were spent in the Methodist Home for the Aged in Concord, Mass.

Word has been received of the death of *Miss Emilie R. Loveless* in Constantine, North Africa, April 11, 1943. Born in London, England, March 1, 1873, Miss Loveless went to North Africa under the North Africa Mission in 1903, joined the Methodist Mission in 1912 and was transferred to the W.F.M.S. in 1919 to serve as superintendent of Gamble Memorial Home for Arab girls.

A quiet, consistent, tireless Christian, who was beloved by her Arab girls, she helped in the building of some of the first Christian homes of Moslem-born Arabs. Her work and influence for Christ will live on in Moslem North Africa.

Northeastern Jurisdiction

Time for Re-creation

(Worship, Study, Recreation)

Tired: Indifferent: Discouraged: Lost your zest for work: You say, "I'm quitting."

Perhaps you have become weakened; many have and are not conscious of it. It comes so gradually.

The condition may not be serious.

You may only need a tonic (a refreshing experience).

INFECTION?—These germs are prevalent in modern civilization
(Materialism)
(Worldliness)

We hope it is not your heart (your philosophy of life). That *is* serious.

VISION—Nearsighted—(No World Vision)
No true perspective—(Heathen places in your heart)
Blurred vision—(Regarding Mission of Church)
(Problems involved)
(Opportunities offered)

These ills prevent our effectiveness.

They can be corrected.

VITAL FAITH—

A workable faith restores spiritual life when it has become weak and powerless.

ABLE LEADERSHIP—

The church, to perform its function, needs strong, aggressive leaders animated by Christ's spirit. Such achievement requires a process of education.

PREPARATION—

Plan now to attend a conference or jurisdiction school of missions and Christian service.

Members of Northeastern Jurisdiction, you'll enjoy fellowship and study at the beach-front North End Hotel, Ocean Grove, New Jersey, June 24 to July 1, 1943.

Accredited Courses	*Teachers*
The Church and America's Peoples	Miss Thelma Stevens
Christian Ventures in Learning and Living	Miss Elizabeth Lee
Becoming World Christians (For Secretaries, Young Women and Girls' Work)	Miss Helen L. Johnson
The Problem of Suffering	Mrs. Helen B. Bourne

Seminars—Methods for Program Building
Education and Action
Department Lines of Work of Woman's Society of Christian Service and Wesleyan Service Guild.

Registration Fee, $2.00. Room and Board, $17.50 up. Registrar—Miss Eleanor Heckroth, 5404 Rutland Street, Philadelphia, Pa.

—Mrs. H. C. Leonard, *Secretary of Missionary Education.*

South Central Jurisdiction

Missionary Education at Mt. Sequoyah

TO THE South Central Jurisdiction summer spells *Sequoyah,* and to the members of the Woman's Society of Christian Service Sequoyah means especially the School of Missions. Year by year more and more women come under the spell of that something that is Sequoyah—mountain scenery unsurpassed in beauty, Christian fellowship, intellectual and cultural stimulation, and high spiritual experiences. How good it will be in this year of tension to find the strength that will come as we lift up our eyes unto the hills, as we study to show ourselves approved unto God, and as we draw near unto him with true hearts in full assurance of faith!

The School of Missions will be in session from July 6-16, and will include the usual accredited courses, seminars, forums, platform hours, and conference periods.

The accredited courses which will be offered are: The Church and America's Peoples; Christian Ventures in Learning and Living; The Problem of Suffering; Becoming World Christians; Missionary Education Workshop.

Secretaries of missionary education and service will recognize among these topics the three recommended for the 1943-44 study year. "The Church and America's Peoples" will be of special interest to secretaries of Christian social relations and local church activities and "Becoming World Christians" to secretaries of young women and girls' work. "The Problem of Suffering" is a Bible study. Each course, in its very title, promises to be interesting, challenging, timely, and useful in our efforts to meet our responsibilities for missionary education and Christian action.

In addition to the secretaries of missionary education and service, who are annually enrolled in the School of Missions, the secretaries of Christian social relations and local church activities and of young women and girls' work will find their lines of work emphasized this year. Paragraphs from the jurisdiction secretaries of those two groups follow.

Christian Social Relations and Local Church Activities

It is important that we seek means by which our faith is strengthened: a deeper faith in God, in his church, in his Word, in man, in ourselves, and in material resources. So we turn with quickened interest to the leadership opportunities being offered in our jurisdiction this summer at the Missionary Conference at Mount Sequoyah. We need to acquire knowledge in areas of need; we need to become skilled in areas of service—Christian service; we need an intelligent understanding of the needs of our time; we need enlarged vision that will cause us to take the long look and not see only the near side of near things; we need enriched spiritual experiences; we need to accept responsibility.

Secretaries of Christian social relations and local church activities will find that plans have been made to help them understand and appreciate the function and program of the Department of Christian Social Relations and Local Church Activities; to discover methods of promoting and adapting the program in areas of special need. When conference secretaries tell of the work that is going forward in "my conference" the exchange of experiences brings about an awareness of what an effective program is ours and of ways by which it can best be administered. Furthermore, the fellowship experienced creates a sense of unity among the people in the jurisdiction which makes it possible for us to undertake worth-while activities. It is an age-old invitation but still pertinent, "Come thou with us, for we will do thee good."

Youth Emphases at Sequoyah

Special emphasis will be given this year at Mount Sequoyah to the department of young women and girls'

work. The conference secretaries of South Central Jurisdiction are looking forward with eager anticipation to the school, when there will be time to consider in detail the work with young people. Miss Helen Johnson will be present and teach the course, "Becoming World Christians." In addition, it is hoped that time will allow many hours of study of the needs of youth work in this jurisdiction and a sharing of our common problems. The conference secretaries will receive a subsidy, but it is our wish that many local and district secretaries of this department will also be present and share in the study and planning. Much has been done in this department in our jurisdiction, but there is much more that we should do and we are certain that after this, our first opportunity for ten days of study together, that our work with youth will move forward until every youth in every local church may have this opportunity of study and action to build Christ's kingdom on this earth.

MRS. PETER KITTEL, *Secretary of Missionary Education and Service;*
MRS. W. B. LANDRUM, *Secretary of Christian Social Relations and Local Church Activities;*
MRS. L. E. HOOVER, *Secretary of Young Women and Girls' Work.*

Southeastern Jurisdiction

VACATION trips will be scarce, but can be put to great advantage by combining them with the educational advantages of our Jurisdiction School of Missions and Christian Service and enjoying the inspirational beauty at Lake Junaluska, North Carolina.

July 26 should find all jurisdiction, conference, district, and local officers who are interested in the educational program of the Woman's Society of Christian Service journeying toward that center of Methodism. Through August 3 they should be active in meeting the division and jurisdiction officers, studying the courses presented, learning to meet the responsibilities of their tasks in a better way.

The division is requesting all secretaries of young women and girls' work, of missionary education and service, of Christian social relations and local church activities to attend and is giving courses helpful to these lines of work, as well as subsidies to those conference secretaries attending. The jurisdiction desiring to promote all the new lines of work is furnishing seminars and subsidies for conference secretaries of student work and of Wesleyan Service Guilds.

Realizing the need of greater cultivation and more earnest work to keep the spiritual front of defense, each conference president is requested to co-operate in sending these five secretaries to the School of Missions and Christian Service this summer.

A splendid faculty, composed of secretaries of the board, will teach in the school as follows:

Course	*Teacher*
The Church and American Peoples	Miss Mary Lou Barnwell
Becoming World Christians	Miss Helen Johnson
Christian Ventures in Learning and Living	Miss Sallie Lou MacKinnon
The Problem of Suffering	Mrs. Helen B. Bourne
Missionary Education Workshop	Mr. H. W. Williams Miss Oscie Sanders

Other seminars under the direction of jurisdiction secretaries will be: one on "The Unified Program of Education and Action for Woman's Societies of Christian Service," under the supervision of Secretaries Mrs. M. E. Tilly, Miss Daisy Davies, and Mrs. D. R. Little; another on the Wesleyan Service Guild, with Secretary Mrs. W. K. Warden as director; and a third for student workers, with Secretary Mrs. J. S. Van Winkle in charge.

MRS. D. R. LITTLE, *Jurisdiction Secretary of Missionary Education and Service.*

Education and Cultivation

(*Continued from page 19*)

These may range from a gift for furnishing a room to the financing of an entire building.

12. *What is the recommendation of the standing committee of Home and Foreign Work concerning assuming the support of Special Missionary Projects?*

It is recommended that preference be given to shares in an enterprise rather than to individual students or national workers.

It is recommended that we emphasize that our first obligation is to the total program of the Woman's Division of Christian Service.

13. *How does a local society receive credit for support of a Special Missionary Project?*

Since Special Missionary Projects are always within the appropriations of the Woman's Division, credit is given if report is accurately made by the treasurer of the society.

14. *If a local society or an individual in a local society wishes to support a Special Missionary Project, can the amount for support of the project be counted on the pledge made by the society?*

It may be counted on the pledge already made, but it is preferable to *increase* the pledge by that amount, if at all possible.

15. *How may a Wesleyan Service Guild apply for a Special Missionary Project?*

Consult the Wesleyan Service Guild *Handbook*, or write to Miss Marion Lela Norris, 150 Fifth Avenue, New York, N. Y.

MRS. FRED C. REYNOLDS,
Chairman Department of Home Work,
MRS. ALBERT E. BEEBE,
Chairman, Department of Foreign Work,
MRS. HELEN B. BOURNE,
Secretary, Missionary Education, Joint Division.

Missions Home—Winona Lake, Indiana

Twelve rooms open to all missionaries—furloughed or retired—*Free,* for period of two weeks from July 3 to September 1. No meals. For information and reservations, write Mrs. J. Sick, Winona Lake, Indiana.

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Total on Pledge	Student	Methodist Youth	Children
North Central:						
Central Northwest						$2 0
Dakota	$1,420 52	$68 00	$1,488 52		$365 13	55 3
Detroit	15,862 36	386 63	16,248 99	$21 00	421 95	110 7
Illinois	19,299 30	315 63	19,614 93		281 32	203 6
Indiana	13,441 69	400 17	13 841 86		103 85	34 5
Iowa-Des Moines	10,466 50	173 75	10,640 25			67 2
Michigan	7,787 83	214 50	8,002 33		64 34	26 3
Minnesota	4,018 74	100 00	4,118 74		212 70	88 2
North Dakota	4,997 24	141 91	5,139 15		350 05	105 1
North Indiana	8,537 74	176 12	8,713 86		413 24	106 1
North-East Ohio	17,839 14	372 82	18,211 96		147 12	18 5
North Minnesota	6,982 00	428 00	7,410 00		190 68	61 8
Northwest Indiana	6,000 74	177 59	6,178 33	4 00	30 21	33 5
Northwest Iowa	5,875 68	133 05	6,008 73			
Norwegian-Danish	318 18	67 60	385 78		536 52	181 6
Ohio	32,757 37	1,070 31	33,827 68		191 91	96 9
Rock River	22,433 87	1,014 58	23,448 45		177 24	42 4
Southern Illinois	5,852 14	283 40	6,135 54		59 96	34 2
Upper Iowa	7,168 74	58 00	7,226 74		24 80	5 0
West Wisconsin	2,900 66	83 00	2,983 66		29 29	5 2
Wisconsin	3,670 53	68 00	3,738 53			
Northeastern:						
Baltimore	15,104 53	227 30	15,331 83	50 00	53 00	45 6
Central New York	5,797 45	28 15	5,825 60		36 88	9 3
Central Pennsylvania	6,441 25	145 00	6,586 25		55 00	22
East German	785 00	51 00	836 00		63 00	4 0
Erie	9,663 81	60 18	9,723 99		86 98	26 4
Genesee	8,629 71	195 00	8,824 71		64 65	24 1
Maine	1,240 77		1,240 77		20 42	2 1
New England	3,885 72	25 00	3,910 72		42 34	2 0
New England Southern	2,477 70		2,477 70		13 75	8 0
New Hampshire	986 85		986 85		13 00	
New Jersey	6,326 03	143 55	6,469 58		69 55	24 8
New York	5,333 81	85 08	5,418 89		43 65	28 8
New York East	8,341 61	218 64	8,560 25		85 00	11 1
Newark	8,066 81	249 78	8,316 59		123 18	66 2
Northern New York	1,138 99		1,138 99		14 32	3 8
Peninsula	4,437 90	16 75	4,454 65		33 05	18 7
Philadelphia	13,790 37	516 05	14,306 42		727 21	90 4
Pittsburgh	15,850 28	131 70	15,981 98		245 68	90 1
Troy	6,087 60	64 22	6,151 82		65 06	24 4
West Virginia	12,755 25	544 75	13,300 00	1 82	182 96	102 3
Wyoming	6,434 50		6,434 50		55 00	24 5
South Central:						
Central Kansas	11,805 00	371 00	12,176 00	4 00	192 00	49 0
Central Texas	6,384 35	275 65	6,660 00	4 50	106 63	41 3
East Oklahoma	4,480 14	159 60	4,639 74		69 75	
Indian Mission	90 00		90 00			
Kansas	6,754 24	264 22	7,018 46		68 14	44 2
Little Rock	5,601 30	292 70	5,894 00		113 27	6 3
Louisiana	8,495 64	417 82	8,913 46		86 75	15 9
Missouri	3,372 76	88 00	3,460 76		26 66	3 4
Nebraska	7,763 87	286 37	8,050 24		51 28	26 1
New Mexico	2,825 42	251 34	3,076 76	29 10	18 77	1 2
North Arkansas	6,669 28	262 45	6,931 73		68 82	6 7
North Texas	6,628 82	186 00	6,814 82		71 25	32 1
Northwest Texas	5,724 32	290 37	6,014 69		173 18	27 2
St. Louis	7,152 25	227 15	7,379 40	10 00	35 07	35 4
Southwest Mexican	128 70		128 70		7 88	7 4
Southwest Missouri	5,481 05	157 04	5,638 09		13 50	23 3
Southwest Texas	6,341 95	287 60	6,629 55		71 09	18 9
Texas	8,963 25	350 67	9,313 92		65 62	55 6
West Oklahoma	6,764 57	262 94	7,027 51		81 43	45 4

IRST QUARTER—1943

ND CHURCH EXTENSION—THE METHODIST CHURCH

easurer

Total for Appropr'ns 1943	Total for Appropr'ns 1942	DIVISION OF TOTAL RECEIPTS: Income for Appropr'ns — General Appropr'ns	Income for Appropr'ns — Conference Work	Total for Appropr'ns 1943	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
.....	$1,099 17	.....	.....	.....	.....	.....	.....	.....	.....
$1,490 52	1,419 49	$1,490 52	.....	$1,490 52	$9 63	$11 25	$2 50	.....	$1,513 90
16,669 48	17,131 18	15,169 48	$1,500 00	16,669 48	96 90	285 58	50 00	.....	17,101 96
20,168 64	17,756 79	16,620 64	3,548 00	20,168 64	68 34	156 51	62 37	$100 00	20,555 86
14,326 82	12,787 89	13,539 32	787 50	14,326 82	8 73	94 75	52 50	14 20	14,497 00
10,778 63	9,434 16	10,022 38	756 25	10,778 63	37 65	69 74	.....	25 00	10,911 02
8,069 55	7,760 25	6,319 55	1,750 00	8,069 55	45 40	138 50	57 00	.....	8,310 45
4,209 42	4,262 58	4,209 42	.....	4,209 42	.....	31 70	.....	.....	4,241 12
5,440 08	1,279 74	4,990 08	450 00	5,440 08	53 37	134 92	.....	.....	5,628 37
9,169 08	11,625 00	8,269 08	900 00	9,169 08	33 15	146 60	.....	.....	9,348 83
18,731 39	17,135 26	15,233 07	3,498 32	18,731 39	22 12	141 98	50 00	.....	18,945 49
7,575 68	5,478 85	7,575 68	.....	7,575 68	.....	24 50	.....	.....	7,600 18
6,430 88	5,585 14	6,340 88	90 00	6,430 88	38 32	75 58	.....	3 00	6,547 78
6,076 44	5,500 00	5,351 44	725 00	6,076 44	44 67	20 86	69 00	18 40	6,229 37
385 78	336 98	385 78	.....	385 78	5 00	9 52	3 35	.....	403 65
34,545 84	32,790 01	30,950 84	3,595 00	34,545 84	66 87	376 54	.....	12 00	35,001 25
23,737 35	21,027 12	22,305 05	1,432 30	23,737 35	.....	232 00	.....	.....	23,969 35
6,355 19	5,336 16	5,355 19	1,000 00	6,355 19	65 25	60 25	25 00	.....	6,505 69
7,320 98	6,104 89	7,220 98	100 00	7,320 98	6 00	37 30	.....	38 31	7,402 59
3,013 46	1,852 30	2,497 47	515 99	3,013 46	6 20	3 00	.....	.....	3,022 66
3,773 07	4,181 65	3,773 07	.....	3,773 07	12 58	41 95	.....	.....	3,827 60
15,480 48	14,143 56	12,682 32	2,798 16	15,480 48	18 50	152 80	57 00	.....	15,708 78
5,871 80	5,837 28	5,506 35	365 45	5,871 80	10 65	33 00	35 00	.....	5,950 45
6,663 99	6,560 90	5,013 99	1,650 00	6,663 99	.....	65 00	.....	.....	6,728 99
903 00	649 00	903 00	.....	903 00	24 00	.....	.....	13 00	940 00
9,837 43	10,391 71	7,003 92	2,833 51	9,837 43	50 71	155 50	.....	.....	10,043 64
8,913 46	9,206 10	7,558 47	1,354 99	8,913 46	21 58	202 00	34 37	.....	9,171 41
1,263 32	1,619 61	1,108 32	155 00	1,263 32	.....	.....	.....	.....	1,263 32
3,955 06	5,191 65	2,455 06	1,500 00	3,955 06	9 83	92 00	.....	.....	4,056 89
2,499 45	1,893 20	1,999 45	500 00	2,499 45	26 18	.....	.....	.....	2,525 63
999 85	1,000 00	999 85	.....	999 85	.....	.....	8 75	.....	1,008 60
6,563 94	6,337 35	5,813 94	750 00	6,563 94	6 00	122 50	.....	.....	6,692 44
5,491 41	5,449 20	5,491 41	.....	5,491 41	25 37	91 00	22 38	.....	5,630 16
8,656 44	9,963 07	8,106 44	550 00	8,656 44	15 00	83 10	.....	.....	8,754 54
8,505 97	9,051 89	8,055 97	450 00	8,505 97	.....	12 50	.....	.....	8,518 47
1,157 18	3,525 12	1,157 18	.....	1,157 18	.....	29 25	.....	.....	1,186 43
4,506 45	4,616 40	3,562 67	943 78	4,506 45	32 15	46 70	44 29	.....	4,629 59
15,124 12	18,214 06	12,546 66	2,577 46	15,124 12	.....	81 00	45 72	.....	15,250 84
16,317 83	13,663 00	13,872 83	2,445 00	16,317 83	32 17	140 64	.....	.....	16,490 64
6,241 34	6,675 34	6,241 34	.....	6,241 34	23 41	63 00	37 50	3 65	6,368 90
13,587 13	10,500 00	11,187 13	2,400 00	13,587 13	51 89	273 20	.....	.....	13,912 22
6,514 00	5,190 00	4,914 00	1,600 00	6,514 00	1 30	115 85	35 00	.....	6,666 15
12,421 00	10,796 00	11,721 00	700 00	12,421 00	4 81	244 74	59 00	.....	12,729 55
6,812 47	6,230 00	6,812 47	.....	6,812 47	3 50	179 04	21 88	.....	7,016 89
4,709 49	4,593 39	4,709 49	.....	4,709 49	.....	237 50	.....	.....	4,946 99
90 00	75 00	90 00	.....	90 00	.....	2 00	1 35	.....	93 35
7,130 89	6,623 07	6,639 89	491 00	7,130 89	8 99	157 08	.....	.....	7,296 96
6,013 63	5,250 00	6,013 63	.....	6,013 63	14 31	277 97	.....	.....	6,305 91
9,016 12	7,884 16	9,016 12	.....	9,016 12	66 13	1,053 63	22 50	.....	10,158 38
3,490 87	3,335 06	3,490 87	.....	3,490 87	.....	18 00	21 56	8 10	3,538 53
8,127 63	8,594 42	7,412 63	715 00	8,127 63	85 07	173 40	.....	.....	8,386 10
3,125 83	55 00	3,125 83	.....	3,125 83	1,153 08	13 45	.....	.....	4,292 36
7,007 27	5,380 94	7,007 27	.....	7,007 27	.....	128 81	25 00	.....	7,161 08
6,918 20	6,650 59	6,918 20	.....	6,918 20	.....	657 75	25 00	.....	7,600 95
6,215 38	5,780 00	6,215 38	.....	6,215 38	29 28	300 72	18 31	5 00	6,568 69
7,459 99	5,762 72	7,459 99	.....	7,459 99	.....	134 74	25 00	.....	7,619 73
144 00	108 07	144 00	.....	144 00	.....	.....	.....	.....	144 00
5,675 40	4,800 22	4,921 40	754 00	5,675 40	31 20	258 95	.....	.....	5,965 55
6,719 58	6,403 57	6,719 58	.....	6,719 58	42 88	176 67	50 63	.....	6,989 76
9,434 54	8,436 40	9,434 54	.....	9,434 54	101 88	662.19	35 54	.....	10,234 15
7,154 53	6,450 06	7,154 53	.....	7,154 53	24 25	100 60	31 13	.....	7,310 51

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Total on Pledge	Student	Methodist Youth	Children
Southeastern:						
Alabama	$7,272 45	$412 45	$7,684 90	$2 00	$75 82	$28
Florida	13,939 36	545 64	14,485 00		216 41	31
Holston	9,009 06	512 07	9,521 13	10 00	271 97	34
Kentucky	6,450 95	313 91	6,764 86		130 87	76
Louisville	5,736 14	409 25	6,145 39	1 90	130 03	16
Memphis	6,917 55	537 45	7,455 00		114 48	48
Mississippi	7,070 27	439 47	7,509 74		85 23	6
North Alabama	8,943 59	523 37	9,466 96		198 70	37
North Carolina	11,730 69	865 48	12,596 17		223 02	38
North Georgia	9,625 20	4,170 40	13,795 60	10 00	184 27	90
North Mississippi	8,702 12	368 40	9,070 52		124 02	45
South Carolina	6,785 93	321 09	7,107 02		87 73	10
South Georgia	16,559 77	485 23	17,045 00		161 00	14
Tennessee	8,013 66	446 80	8,460 46		70 99	15
Upper South Carolina	7,734 61	254 39	7,989 00	7 75	31 26	10
Virginia	19,356 64	264 48	19,621 12		212 76	54
Western North Carolina	13,939 36	1,337 93	15,277 29	5 00	188 85	27
Western:						
Alaska Mission		50 00	50 00		5 00	
California	9,676 59	332 85	10,009 44		287 63	18
Colorado	4,983 41	111 05	5,094 46		51 87	37
Idaho	1,018 16	10 00	1,028 16		7 00	3
Montana	1,467 25	26 50	1,493 75			15
Oregon	4,798 97	36 25	4,835 22		47 00	14
Pacific Northwest	4,989 17	41 32	5,030 49		56 05	20
Southern California-Arizona	25,331 54	129 76	25,461 30		182 78	84
Utah	175 00		175 00			
Wyoming State	868 64	15 00	883 64		12 98	
Central:						
Atlanta	176 58	25 00	201 58		15 05	
Central Alabama	152 05	2 00	154 05		6 00	5
Central West	211 09	12 00	223 09		4 15	1
Delaware	663 78	7 35	671 13		30 50	1
East Tennessee	150 00		150 00			
Florida						
Lexington	253 55	30 25	283 80			6
Louisiana	114 50	5 00	119 50		17 00	2
Mississippi	82 00	3 00	85 00		3 00	12
North Carolina	208 00	2 00	210 00		6 00	5
Savannah	81 50		81 50			
South Carolina	113 00		113 00			
South Florida	25 00		25 00			
Southwest	30 00		30 00			
Tennessee	90 00		90 00			
Texas	189 08	10 00	199 08		4 52	3
Upper Mississippi	39 40		39 40	1 70		
Washington	523 31	70 30	593 61		14 20	6
West Texas	50 00		50 00			
Hawaii Conference	429 00		429 00			
Totals	$677,311 74	$25,993 57	$703,305 31	$162 77	$10,273 22	$3,175
Other Income for Appropriations:						
Appropriations—Independent Gifts						
Building Funds						
Deaconess Pension Fund						
Deaconess Emergency and Relief						
Other Fund Receipts:						
Madame Chiang Kai-shek Fund						
Institutional Income						
Miscellaneous						
Refunds						
Transients						
Grand Totals	$677,311 74	$25,993 57	$703,305 31	$162 77	$10,273 22	$3,175

Total for Appropr'ns 1943	Total for Appropr'ns 1942	DIVISION OF TOTAL RECEIPTS: Income for Appropr'ns — General Appropr'ns	Income for Appropr'ns — Conference Work	Total for Appropr'ns 1943	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$7,791 42	$6,569 19	$7,791 42		$7,791 42		$2 00	$20 00		$7,813 42
14,732 73	16,180 00	14,732 73		14,732 73		486 17	40 10		15,259 00
9,837 37	7,163 04	9,837 37		9,837 37		25 00		$1 00	9,863 37
6,972 66	6,375 00	6,972 66		6,972 66		226 76	23 48		7,222 90
6,293 64	4,964 34	6,293 64		6,293 64	$11 60	44 20			6,349 44
7,618 17	8,425 00	7,618 17		7,618 17		99 23	28 55	100 00	7,845 95
7,601 29	6,019 27	7,601 29		7,601 29		21 50	20 00		7,642 79
9,702 95	8,508 07	9,702 95		9,702 95		481 94	32 00	7 00	10,223 89
12,857 84	10,765 49	12,857 84		12,857 84		165 57	51 59		13,075 00
14,080 07	11,775 00	13,080 07	$1,000 00	14,080 07		468 01	125 00		14,673 08
9,240 28	7,533 93	9,240 28		9,240 28	48 38	23 99	16 97		9,329 62
7,205 15	5,426 76	7,205 15		7,205 15		59 85			7,265 00
17,220 81	11,499 37	17,220 81		17,220 81		452 39	35 00	1 55	17,709 75
8,546 53	6,195 27	7,048 66	1,497 87	8,546 53		41 00			8 587 53
8,038 73	12,786 19	8,038 73		8,038 73		8 25			8,046 98
19,888 79	17,844 45	19,888 79		19,888 79	456 15	22 79			20,367 73
15,498 73	13,523 08	15,498 73		15,498 73	45 35	743 92			16,288 00
55 00		55 00		55 00					55 00
10,315 44	8,978 20	10,044 19	271 25	10,315 44		78 02	35 00	2 00	10,430 46
5,183 51	4,712 93	4,453 51	730 00	5,183 51	8 25	30 00	12 50	20 00	5,254 26
1,038 16	1,333 98	1,038 16		1,038 16		13 00	5 00		1,056 16
1,509 44	1,967 46	1,446 94	62 50	1,509 44	36 83	163 75	8 77		1,718 79
4,896 78	4,253 84	4,496 78	400 00	4,896 78	6 00	15 00	10 00		4,927 78
5,107 38	11,006 61	3,277 13	1,830 25	5,107 38	9 20	38 90	25 15		5,180 63
25,728 23	21,013 99	18,456 26	7,271 97	25,728 23	43 07	287 73	128 92		26,187 95
175 00	145 08	175 00		175 00		5 05			180 05
897 23	380 00	897 23		897 23			4 00		901 23
216 63	95 23	216 63		216 63	1 25	9 00	3 46		230 34
165 55		165 55		165 55					165 55
228 44	202 32	228 44		228 44					228 44
703 13	994 61	557 88	145 25	703 13		2 00	20 00	3 50	728 63
150 00	175 00	150 00		150 00	20 00				170 00
	62 50								
289 80	301 00	289 80		289 80	27 20	2 00			319 00
139 00	58 33	139 00		139 00		5 04			144 04
100 00	25 00	100 00		100 00					100 00
221 50	150 00	221 50		221 50			5 00		226 50
81 50	90 50	81 50		81 50	1 00	5 00			87 50
113 00	127 55	113 00		113 00					113 00
25 00	25 00	25 00		25 00					25 00
30 00	45 00	30 00		30 00					30 00
90 00	50 00	90 00		90 00					90 00
206 60	316 52	206 60		206 60			3 00		209 60
41 10	20 65	41 10		41 10			1 40		42 50
614 01	491 79	614 01		614 01					614 01
50 00	25 00	50 00		50 00			8 00		58 00
429 00	141 52	429 00		429 00					429 00
$716,916 34	$661,514 78	$657,525 54	$59,390 80	$716,916 34	$3,248 58	$12,656 37	$1,691 52	$375 71	$734,888 52
		3,448 05		3,448 05					3,448 05
		56,172 58		56,172 58					56,172 58
		13,701 31		13,701 31					13,701 31
		1,265 00		1,265 00					1,265 00
								1,014 42	1,014 42
								92,222 68	92,222 68
								2,024 18	2,024 18
								7,324 08	7,324 08
								15,073 88	15,073 88
$716,916 34	$661,514 78	$732,112 48	$59,390 80	$791,503 28	$3,248 58	$12,656 37	$1,691 52	$118,034 95	$927,134 70

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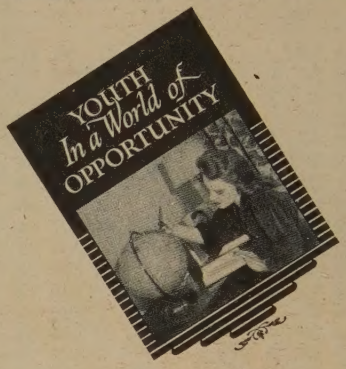

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